

THE
S W O R D
of the spirit to smite in
pieces that Antichristian
GOLIAH,

WHO DAILY DEFIETH
the Lords people the host
of Israel.

*Drawen forth by Tho. Williamson,
Gentleman.*

2. C O R. 10. 4. 5.

The weapons of our warfare are not carnall but
mighty through God, to cast downe holds,
casting downe the imagination of every high
thing, that is exalted against the knowledge
of God.



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THOMAS WILLIMSOY

ИОСКОВ
АДДАЧУЛ ГАМБИ
1543



TO THE RIGHT
HONOURABLE
Sr. John Swinnarton,
Knight, Lord Mayour
of the City of
LONDON.

To the right worshipful
the Sheriffes and Aldermen his
brethren: T. W. wisbeth all
increase of gracie in this life,
and eternall happiness
in the life to
come.



INCS my admittance by you (Right honourable and worshipfull) into an office in this City being in your
bounty
gulf.

The Epistle

guift, which was in the late
Queenes time graunted vnto
mee by your predecessours the
Lord Majour & Aldermen then,
through the letters of two of
the most honourable Lords of
the priuy Counsell Sir *William*
Cicill Lord Treasurour of England
and Sir *Frauncis Walsingham* prin-
cipall secretary of estate then to her
Maiesty: I haue seriously consi-
dered with my selfe, how or in
what maner I shoulde expresse
my gratefull heart vnto you.

Three things therefore espe-
cially doe mooue mee at this
present to present these my first
fruites to your honourable
company.

The first, in respect of my
promise

Dedicatory.

promise: who (vpon my admission through your gentle fauours) taking my oath and therein acknowledging the most lawfull authority of the *Kings most excellent Maiesty*, against all forreine authorities, then promised in the presence of you all, that if the Lord pleased but a short time to lengthen my daies, I would testifie, the lawfulness of this oath in writing, against all the aduersaries thereof: which breifely in this treatise I haue assayed to performe.

The second, in regard of my duety, and reuerence I beare vnto euery of you. 2

The third, in regard of the 3
good

The Epistle &c.

good affection you beare vnto
the trueth: which may appeare
to all the world, (to the praise
of God bee it spoken) by your
wise and religious gouernment
of so great a City , your carefull
suppression of all vngodlines,
and bounteous guerdening of
christian religion and vertue.

Thus presuming of your
gratiouse acceptance hereof
(not in respect of the penman,
but of the subiect) I commend
you all to the benediction and
faavour of the *father of our Lord*
Iesus Christ, who is blessed foreuer.
Amen.

Your honours in all Christian

duty, ever to command

Tho. WILLIAMSON,



To the Christian Reader.

IHe snares which Sathan the old enemy of mankinde, among many other hath laid for mans destruction (when otherwise with tyrannie hee cannot preuaile and effect the same) are especially two : wilfull ignorance, and slanderous reports, whereby hee intrappeth millions Malitia diaboli. of people to their utter destruction : for with ignorance hee blindeth their eies from reading, and with slanderous reports hee stoppeth their eares from hearing the truth, that in stead of imbracing the same, they flie from the same as from a most deadlie enemie, with great contempt and hatred thereof. By these meanes a great number of people are detained from the truth, and still

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remaine blinde members of that Anti-christian Church of Rome.

Simile.

Sumunt boni
sumunt mali,
sorte tamen in-
equali.

And as the Bee from the wholesome herbe and fragrant flower gathereth honey, but the spider poison: So the faishfull Preachers and teachers of the word, (coming to the same with reverence) do gather most excellent knowledge for the strengthning of their faith, and the unspeakable good of them that heare them: But contrariwise, false teachers and diabolical seducers (comming to the same with unsanctified hearts and uncleane hands) peruerter the same good word of God to their owne destruction, and the eternall confusion of all those that are seduced by them.

As in time past there were Cain and Abel, Ismael and Isaac, Esau and Iacob, (the one borne after the flesh, the other after the spirit,) which are lively figures of the malignant and true Church: So the Church of England in this treatise following is prooued to bee the Church of Christ, and the Church

Gen.4.8.
Gen.21.9.

Gal.4.29.

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Church of Rome the Church of Antichrist: yeathis viperous generation never favoured Christ, following Roma & Sodome the steps of Sodome, Egypt and Babylon, but continually persecuteth the faithfull members of Iesus Christ. man & Babylonem imitatur.

And in this corrupted Church consider with me these four things:

First, the Title: how it began.

Secondly, the Jurisdiction: how farre it extended.

Thirdly, their lives: how inordinate.

Fourthly, their doctrine: how Idolatrous.

1

2

3

4

The first preindiciall to godly Bishops and ministers: the second derogatorie to Christian Kings and Emperours: the third detestable to all men: the fourth iniurious to the word of truth: all which are discouered in this treatise following.

Therefore, as Eldad and Medad prophesied in the campe & host of Israel, though they were not of the selected number of the ancients gathered into the Tabernacle, and they were allowed Numb. xi. 26.

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lowed of: So I hope my paines may bee
well interpreted, if I, (being by vocati-
on no Minister) doe aduenture to deliner
in writing some part of my studies now
in my last daies, hauing one foot in the
graue, which formerly haue beeene recol-
lected by mee.

Math.13.15. And as the Scribe in the Gospell
being taught to the kingdome of
God, brought forth out of his trea-
surie, things both new and old : so
(following his example though far un-
worthy for the same) I haue brought
forth matters both new and old, with a
bearty desire that this treasure of truth
gathered from the Scriptures of God,
may be profitable unto thousands to the
furtherance of them in the way of sal-
uation.

Ang de trinitate
lib.1.cap.3. And though in respect of the great
number of tractates about controuerfies
in religion there may seeme no such ne-
cessity of writing : yet as an ancient Fa-
ther saith: It is profitable that there
be many bookees of many persons
made

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made of like matters in adiuers stile
& method, so that they be not con-
trarie in a diuers faith, that from
the same the truth may more clear-
ly appeare to some in one manner,
to some in an other. For the holy *Scriptura sacra*
Scripture (being the unsearchable wis-*sions semper*
dome of God) is such an overflowing *fluens.*
fountaine, that though thousands haue
formerly drawn much from it, yet thou-
sands that succeed them, haue plen-
tifull matter to gather from the same, it
being never drawen drie, but ministring
still to all commers most abundantly.

Againe, the graces of God are not such *veragratia*
as may bee locked vp in our hearts and *foris expressio-*
kept secret, but burning therein like fire
they will prouoke vs (to the glory of
God) to speake with our tongues and
write with our pens, that thereby wee
may make others partakers of the same.
The Sun in the heauens shineth not to
himselfe alone but to others : the candle
on the earth also spendeth it selfe for o-
thers : it is not to be put vnder a bu-
shell

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Math. 5. 15.

shell (as saith our Saviour) but to be set vpon a candle sticke that it may giue light to all that are in the house : So must Gods seruants spend those gifts which God hath bestowed vpon them for the publike good of their brethren, and not (like unprofitable seruants) hide their talents in the ground.

Albinus in praefat. comment. in Ioban.

Doctorum dicta in doctos docti- bres redditum.

It hath been long since most excellently said : Sicut lingua loquentis profiticit in aure audientis , ita calamus scribētis in oculo legentis , & ad interiora cordis peruenit sensus dirigentis , sicut verba instruentis : The painful readings of the learned, with the profound sentences of the wise, being industriously compacted together, will make to the great profit and inutterable benefit of all such as want these meanes of learning : which in this tractate (gentle Reader) I haue assaied to doe, besides the discouery of many matters of our aduersaries (perhaps of many not heard of before) to the ouerthrowe of their

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their Idolatrous irreligion and that by
their owne Authors, as Dauid killed
Goliah with his owne sword.

^{1. Sam. 17. 51.}

It is the worthy speech of a learned Lawyer, ^{Dictione Philippi} *that there may bee deliu-^{pi Comenii Gall.}ered in some treatise & booke not long in reading ouer, some things that haue not beeene knownen throughout a mans whole life, nor many generations before. To this purpose, many houres, daies, and yeares haue I seriously bestowed vpon my studies, and now at last (through gods most gratiuous goodnes) I haue prepared the sword of sound doctrine: and (with the best power I can) I haue brandished the same to the ouerthrowe of the Romish Goliah and all his Philistine Adherents. For (as a father saith) the holy Scriptures are sufficient of them-^{Religio Papa odio habetur ab auctore.} selves for the demonstration of the truth: the stones wherewith heretikes are to bee stoned, are taken from thence: they are mistresses of the true faith, anchours of our stead-* ^{Athanasi. contra Idol.}

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steadfast hope , and props of our
holy profession. And as an other fa-
Hieron. in Esa. lib. 5. cap. 14. ther speaketh, The testimonies of the
holy scriptures are the spirituall ar-
rowes to shooote against heretikes.

Math. 23. 15. These aduersaries (with whom I haue
now to doe) are not onely bewitched
themselves with the charmes of hell, but
they runne vp and downe to make others
cursed Proselites like themselues , like
mad dogs, who by their bying make o-
thers mad also : therefore so much the
more doe I striue against them.

Authoris reli- gionis expressio. Moreover, the meditation of my heart
is hereby to declare my faith and loue in
Christ Iesus vnto others , who haue
tasted of the same grace with mee: and to
discharge a faithfull heart to God and his
Church , by offering this my gnift into
the Lords treasury , as the poore wi-
dowe (mentioned in the gospell) did
her two mites.

Authoris def- derationis hoc in opusculo. My especiall desire in these my indea-
nours is : That the truth of God (which
bringeth salvation to the imbracers
thereof

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thereof) may take place in the hearts of every one that professeth Christ: That loue, unity and agreement with other farre and neare in the same trouth may dayly bee increased: That loyalty and faithfull obedience to the Lords annoyned the kings most excellent maestry, may euery where bee imbraced: That good & godly lawes may consciencibly bee executed: That a good conscience and an holy life in all that profess the gospell may Math. 5. 16. appeare before men, that thereby gods glory may bee aduanced, and the monthes of the malignant stopped.

Thus (hastning to conclude) I most humbly beseech the Lord to blesse this worke to every reader of it: to preserue his whole Church vniuersally dispersed ouer the whole earth: to comfort all those that in many places of the world are dailie persecuted and put to death for the defence of his glorious Gospell: to shorten the daies of sinne: to destroy the kingdome of Sathan and power of Antichrist: to give light to them that are as

yes

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yet in darkenes : to finish the number of his elect : and to hasten his comming in the cloudes : that sinne and all wickednes confounded, wee may (being receiv'd to happines) perfectly glorifie our heauenly creatour. Amen.

Thine in Christ Iesus,

THO. WILLIAMSON.

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A

The Contents of this Booke.

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severall Tractates.*

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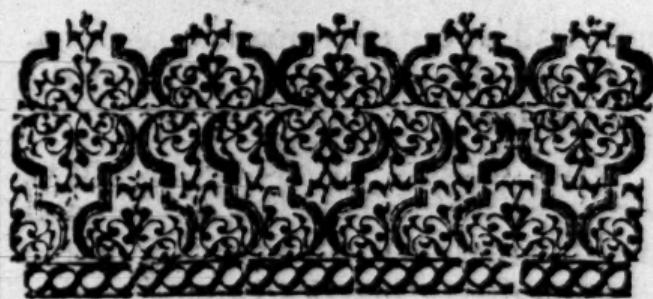


Loe here the forme and figure of the presse
most lively obiected to thine eye.
The worth whereof no tongue can well expresse
so much it doth, and workes so readily:
For which let's give unto the Lord all praise,
that thus hath blesſ'd vs in these latter daies.

T



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do



THE SWORD of the Spirit drawen against ANTICHRIST.

TRACTATVS I.

Of the unspeakable benefit of Printing.



Orasmuch as it hath pleased the Lord of his goodnesse, to mooue my Pen to paper, and that to the Discouerie of the wickednes of the beast of Rome, ^{that man of sinne,} and ^{2. Thes. 2.3.} chiefc enemy of the glory of God, and so by consequence to the subuersion of his idolatrous, superstitious, and diuelish doctrine : I purpose to demonstrate the

B

one,

2 *The sword of the spirit*

one, and labour the ruination of the other, by the irresistible truth of the word of God.

*Imprimendi sa-
critis magna
donum Dei.*

And because the excellent Art of Printing is no small blessing of God, and no little meanes to the battering downe of the walles of hereticall vngodlinesse: I haue thought good (in a word) to point at the benefit of the same.

This inestimable benefit of Printing
^b *Polid. Virgil.* did first ^b begin Anno Domini 1458. The
^{de invent. raru} singular benefit that commeth by the
^{lib.2. cap.6.} Presse, no tongue nor pen can readily
expresse: for (as it is truely said)

^c *Imprimit ille die, quantum non scribitur anno.*
*The Presse will doe more in an houre
Than can the Pen in hundred fower.*

This worthy science (without all doubt) was ordeined of God as a principall meane to pull downe the power of Antichristianisme. Yea the Lord by the same conueighteth many excellent blessings to his Church: for therby the tongues are vnderstood, holy scriptures expounded, histories revealed, booke dispersed, the learned Fathers perused, knowledge obteyned, judgement increased, times compared, the truth discerned, falsehood detected,

*Librum im-
presso magnum
affert mundo
commodum.*

And, and the word of God passeth daily thereby to all parts of the world.

Therefore the holy Scripture printed is a most inexplicable blessing of God, as the learned Doctor saith :

⁴ Sermo Deivimax, flamas, furiasq; re-
tundit,

⁴ Laurentius
Humfrid. Doc*t*

Infringit Stigij tela cruenta Dei.

Dux patrie, comes est vite, post secula
index

Lex morum, fidei lux, via, norma, salus:
Hunc cape, semper ama, sic te redamabit
Iesus

Hunc cape, fit cordi, vita perennis erit.

Gods lively word beats backe the flames

And furious fiends of hell:

And breakes that Tyrants bloudy darts,
That there as Lord doth dwell.

The stay of state, the ioy of life,

The judge of all, is this:

The law of manners, light of faith,

Way, rule, and curse of blisse:

Take this, loue this, and Christ (no doubt)

Will set his loue on thee:

Hold this with feare, and fast beleue

Then happy shalt thou bee.

The Deuill knowing that the maintayning of the Preise hath been from time

to time the mayming of his kingdome,
hath often sought the destruction of ho-
ly writings brought forth by the same
vnto light : as he did long since by *John*

Stokesley Bishop of London, & who caused the
monum. prima new Testament translated by Mr. William
edict. fol. 443. Tyndall to be burned : and boasted that he
*Ibid. fol. 532. had in his time burned 50 heretikes, so ter-
minating the profetors of the Gospell of*
Christ.

*The Devil also in the Tridentine Coun-
sel stirred them vpto make this vngodly*
Decree, that No booke for the defence of
the Evangelicall doctrine should either be
printed or read.

*& Concil. Tri-
dens. ex Indice
expurgat.*

But blessed be the Lord for that hee
hath not suffered iniquitie in this kinde
to get the vpper hand : that still he doth
continue the preaching and printing of
his holy word vnto vs, in despight of Sa-
tan and all his Antichristian instru-
ments , and let all people that beare
good will to Sion, say, Amen.



Loe here thou hast presented in these scales
The worth of trueth and weight of Popish drosse :
The word (shou seeest) against them all preuailes
Their sword, their keyes, their beades, their crowne and
Build therefore on the lively word of trueth (croſſe
And then thy ſoule ſhall never taste of ruine.

TRACTATVS II.

True religion grounded on the word of God.

¶ 1. Tim. 4.1. **B**ecause (as saith the holy Apostle) *the spirit speaketh evidently that in the latter times some shal depart from the faith, giving heed unto spirits of error and doctrines of devils: (wee liuing in these perillous times, as may appeare by the innumerable Sectaries, whom Sathan daily sendeth forth, as lesuits, Anabaptists, Libertines, Brownists, Familists, Arrians, Machimilians, &c.)* I purpose in this briefe Treatise (to the confusio[n] of all such heretikes) to declare to all the world, that true religion and vndefiled is onely builded vpon the word of truth, and whatsoeuer erreth from the same carieth headlong to perdition.

The Church of Rome notwithstanding
 ¶ D.B.T. in re-spons. de tradit. written word of God doth not conteine all doctrine needfull to salvation: that the Scriptures are not to determine all the matters of the Church of God, and all the wor-

ship and seruice of God, perteyning therunto, and of faith and religion concerning our saluation: calling the Scriptures of God for that cause and in that respect most blasphemously, ^c A nose of waxe, A shipmans bo'e, ^a Albert. Tig. a dead letter, and a leaden rule that may be ^b in Hierch. lib. 3. applied to any purpose, and that faith ^{cap. 3.} and religion depend not thereupon, for they are therein ^d dumbe iudges without ^a Idem contra the authoritie of the Church of Rome. ^{vers. 3.}

Further they affirme that ^e the Scripture alledged of Protestants (whom they ^f cont. Joh. Brent. most slanderously call heretikes) is the ^g lib. 4. fol. 178. word of the devill: ^f that the Scriptures ^h Nicol. Cusan. must follow the Church, and not the Church ⁱ Card. in epist. the Scriptures: ^g and that from the doctrine ^j at Bohem. of the Romish Church and the Pope the head ^k Silvest. prier. thereof the holy Scripture taketh her ^l contra Luther. strength, vertue and authoritie: concluding the same otherwise to be ^m a weake and ⁿ Rich. Brist. falserocke to build the Church upon. ^{lib. Moria. 48.}

The Patrons of the Romish religion call the gospell of Christ ^o Quintum Ex. ^p Sian. Hof. angelium: and taxe the same to be ^q a Par- ^r contra Ic. Brent. liament religion, a parliament faith, and a ^s Rich. Brist. parliament gospell, and charge it to bee ^t Moria. 42. fol. worse than the setting vp of ^u Bel, Baal, ^v Thom. More and Beelzebub and all the devils in hell; ^w mil. contra Gu- and liel. Tyndal.

8 *The sword of the spirit*
and say that the professours of it deserue
to be dejected 800. miles into the depth of
Hell.

But for the glory of the booke of
God (though these hel-hounds do molt
deuilly disgrace it) wee that professe
our selues members of Iesus Christ, are
to know ; that the Church of God ta-
keth her beginning from the word, for
Rom.10.14. there can bee ⁱⁿ no Church without faith,
and there is no faith but in the word, and
Rom.10.17. there is ⁱⁿ no word but in the sacred Scrip-
Ioh. 5.14. tures : what we ^oread in the word of God for
saluation that we beleeeue : what wee read
Ioh. 5.39. not (Pthroughly searching the Scriptures)
that we beleeeue not.

True religion is that which hath God
and his promises for her shott-anchor,
his word for her warrant, and Christ Ie-
sus for her redemption.

That man (saith that ancient Father
Lactantius) *feeth the trueth, q who with the*
fit lib.6 cap.9. *eyes of his heart beleeveth Gods word : he*
heareth the truth, who doth fasten in his
soule the divine voices and precepts of Iseu
and he speakest the truth, who (d:claring
beauenly things) doth shew forth the power
and maiestie of the one onely God.

Again

Againe in an other place hee saith : ^{Ide lib. 4.}
That true religion is said to be that , by the
which we binde our soules to the worship of
the one onely God.

Againe hee faith : ^{I sola igitur ecclesia Catholica est , qua verum cultum Deireti-}
^{Idem lib. 4. cap. 30.}
net , qua fons est veritatis , qua domicilium fi-
des , quare templum Dei , quam si quis non in-
traverit , vel a qua si quis exinerit , a spe vita
& salutis aeternae alienus est : That onely is
the true Church of Christ , which reteineth
the worship of God , which is the fountaine of
truth , the house of faith , and the temple of
God : from which if any be estranged , he is
farre from life everlasting .

Without the vnderstanding of the
will of God by his holy and heauenly
word , our sight is blindnesse , our vnder-
standing ignorance , our religion super-
stitution , and our deuotion deviation .

For saith a learned Father : ^{As the light of a candle being extinguished , there re-}
^{Basil. lib. 2. spirit. sanct.}
maineth nothing in the house but palpable
darknesse : even so the light of Gods word
beeing taken away , all things in the Chnrcb
must needs be in a lamentable confusion .

The holy Scriptures have these three
properties : they are

10 The sword of the spirit

*Proprietates
sacrarum scrip-
turarum sres.*

1. *pura:* without vntruech.
 2. *integra:* alone sufficient for salua-
 tion.
 3. *stabiles:* stion. permanent for euer.

The word of God (as saith the Psal-

* Psal. 119. 105. *is a lanterne to our pathes, and a
light unto our feet: it is a pillar of fire to*

* Exod. 13.21. *direct vs to the euerlasting Chanaan of bea-
nen: It is profitable in all estates and
conditions of life, in prosperitie, in ad-
uerlitie, in life and in death: it doth com-*

*Efficacia verbi fort the sad, vphold the weake, direct
Dei.*

* 2. Tim. 3. 16.17. *It is profitable (saith
Saint Paul) to teach, to convince, to correct,
to instruct in righteousness, and to make per-
fect the man of God to all good workes. Yea
(in a word) the word of God is the high
way to heauen.*

In commendation whereof a late and
reuerend Writer speaketh thus:

y Th' Apostles with this doctrine sweet

Of Christ their Master fed,

By preaching first, by writing next

To Nations all it spread.

e And these booke bath the holy Ghost

Set forth for mortall wights,

That wee in course of faith and life,

* Ioh. Reni.
Doct. Theol.

Might

Might follow them as lights.

Anaunt all yee, who bram-sicketeoyes

And fancies vaine defend,

Who on humane traditions

And Popes decrees depend.

The holy written word of God

Doth shew the perfect way,

Whereby from death to life arise,

From curse to blisse wee may.

Yea Saint Augustine saith thus much
in reuerence of the word of trueth :

^a Read onely to vs out of the Law, out of the Prophets, out of the Psalmes, out of the Gospell, and out of the writings of the Apostles, and wee will beleene you.

Againethis holy Father saith :^a In religion we haue not to doe with any but with vera relig. cap. God and his word.

^a Aug. de genit. eccles. cap. 6.

55.

Againe, an other Fathersaith :^b None ought to perswade in matters of faith , but prescript. ad. the writings of faith, the holy Scriptures.

^b Tertul. de pers. heret.

Yea Basil also testifieth, that whatsoeuer is not according to holy Scriptures is sinne :^c Si quis quid ex fide non est, peccatum est (sicut dixit Apostolus) fides vero ex auditu, auditus autem per verbum Dei: ergo quicquid extra diuinam Scripturam est, cum ex fide non sit, peccatum est : If what is

^c Basil. Epist. r. g. 80.

not

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not of faith bee sinne, and if faith bee by hearing, and hearing of the word: then whatsoeuer is beside the word, and so by consequence not of faith, is sinne.

⁴ Orig. homil.

38.

Another Father saith, ⁴ scripture sunt ostium que nos ad Deumducunt, & nobis eius cognitionem aperient: ipsa omnes faciunt, ipsae custodiunt, neq; lupos irrumperem permittant: The holy scriptures are the doore, wherby we are brought to God and his knowledge: they are they that make vs the sheepe of Christ, and preserue vs from the furie of the wolfe.

Saint Chrysostome calleth the holy Scripture, ^c The most exact ballance, the perfect rule and iudge of all doctrine.

^a Chrysost. in
2. ad Corinth.
homil. 13.

^b Ignat. epist.
ad Philippens.

Whereupon the godly Martyr saith, ^f omnis qui dixerit prater ea, que tradita sunt à Christo & Apostolis, tametsi fide dignissimis, tametsi ieiunat, tametsi virginitatem servat, tametsi signa faciat, lupus vobis appearat in grege ouium, corruptionem faciens: Whosoever speaketh any thing beside that which is delivered of Christ and his Apostles, though he seeme never so holy, hold him for no better than a wolfe among a flock of sheep.

Lactantius considering the worth and excellencie

excellencie of the word of God (& it be-^{s Rom. 1.16.}
ing the power of God to salvation) he exhorteth ^{a Lactans.} in
seth all persons without any difference unto proemio Infla-
the banquet of the same. ^{sut.}

The Deuill (knowing to his sorrow,
that the word of God is the onely power
that ouerthroweth his kingdom) cannot
endure that any should embrace the
same, as saith a Father : ^{i Demonibus est i Orat. in Numb.}
super omnia genera tormentorum, & super homines paenas, si quem videant verbo Dei operam dare, scientiam divine legis & mysteria scripturarum intentis studiis perquirentem: in hoc eorum omnis flamma est, in hoc uruntur incendio, possident enim omnes, qui versantur in ignorantia: It is death to the Deuill when he perceiueth that any embrase the word: for bee possesseth all that remaine in ignorance.

The blinde and superstitious Papists
^{b erring from the way of trueth, the light of} ^{c Wild. 5.6.}
righteousnesse not shining upon them) are
like that cursed Apostata, Julian by
name: It is recorded that Saint Basil Bi-
shop of Cesarea, sending to Julian the
Emperour (who warred against the Per-
ians) a present of fwe barley loaues, was
requited at his hands with a bottle of
hay:

14 The sword of the spirit

I Ex Poly-
chron.lib.4 cap. and doth nourish: and thou sendest to vs that

48. which choaketh, and such as beasts eate. So
wee send to the enemies of the Gospell,
the bread of life, the truth of holy writ:
but they againe to vs, the choaking hay
of humane traditions and pestiferous
inventions.

**= Chrysost.de
paenitent.hom.**
58. **m** Gold, siluer, and precious stones, is
true faith and doctrine according to
Christ, builded vpon his word, this is the
bread wee send them: but timber, hay and
stubble is the traffike of humane traditio-
n, which the fire, that is, the word of
God will consume, this is the hay they
send vs.

*Ecclesia Angli-
cana vera Ec-
clesia Christi, &
tantum modo
scripturas am-
plicetur.*

The Church of England (blessed be
Gods mercy for the same) directed by
the finger of God hath chosen the best
part, being wholly guided by the lively
word of trueth, defying all error and he-
relie : but man (or rather Devil) is
the gouernour of the Church of Rome.

This is the confession of the doctrine
Expressio & fi- of the Church of England according to
dei & doctrine the word of God: **n** It doth call (in her
eiusdem Eccle-
sie. **prayers**)

a Ioh. 14. 13.

prayers) onely upon God in the name of Iesu Christ: ^a it acknowledgeth but one mediator, aduocate, and intercessor unto God the Father, and that is Iesus Christ the righteous: ^b it confesseth but one head ouer her, ^c Ephes. 1.22. and that is our Lord Iesus Christ: ^d it grammeth but his one sacrifice for the remission of sinne: ^e it affirmeth that the holy scripture is a sufficient doctrine for the salvation of the faithfull: ^f it holdeth that faith alone doth iustifie vs before God: ^g it receiueth no strange doctrine: ^h it acknowledgeth two sacraments and no more; and it ministreth the Lords Supper according to Christs institution in both kindes to the Christian communicants:

^x It maketh no superstitious difference of meats, ^y it permitteth freely to marry, ^z and ^y holds marriage lawfull among all men as well the Clergie as Laity: ^a it hath all things uttered to edification in a knownen tongue: ^z ^{1. Cor. 14.}

^b it abhorreth the vse of images in the worship of God: ^c it bleuueth present iudgement after death, no purgatorie, nor limbus patrum, nor no such trumperie: but is resolutely perswaded that the soules of the elect after death are received to glory, and the soules of the reprobate cast downe to destruction. These are not the

1. Tim. 2.5.
Rom. 3.22.
Gal. 2.16.
Math. 15.9.
1. Cor. 11.
24.
^{1. Cor. 14.}
15.
Leuit. 26.1.
Heb. 9.27.

16 *The sword of the spirit*

the vaine speculations and imaginarie
fantasies and doctrines of mens doting
brayne, nor humane and popish inven-
tions, but the pure veritie of God, and
the evident doctrine of the scriptures:
the which shall iudge and condemne at
the last day all the aduersaries therof,
Necellarie for all persons to be-
leeue, and also to main-
taine vnto death.

But the Church of Rome belec-
ueth and maintaineth the
contrary to their vtter
damnation:

As shall be shewed in the fol-
lowing Tractate.



Loe heere thou seest the blindenes of the Pope
that worships God in sacrifice of Masse:
so dim'd in minde, that at noone day hce grope
than Pagans worse, that knew not what God was:
their lights , crosse and abhomination
refoes to Christ his death and passion.

*Andreas
Craftouius in
abominatio-
nem Misse.*

*Aurea pontificum pereuntia numina Misse.
Flete sacerdotes, aurea Missaruit:
Aurea Missaruit, quia semper vēdīa sprenit
Santa salutiferi dogmata cuncta Dei.
Missa etiam celeri penetrans pede Tartara,
Flete sacerdotes, aurea Missaruit, (dixit
Quis quis amas verumq; Dñū, verāj; saluti
Vine, vale, ride, plauderj; Missaruit.*

The Masse-priests weepe for woe to see
Their golden god throwen downe,
Which Popes set vp: their golden Masse
Is banisht every Towne.
The golden Masse is parisht quite,
Because she did despise
Gods holy word: and in the ste. d
Sold baggage, trash and byes.
Tea euenthe Masse n solfe gone downe
With hastie steps to hell,
Doth bid her soule-priests for her losse
Weepe, mourne, lament and yell.
But thou that doest the true God loue
And true soules health alone,
Lie, laugh, reioyce, farewell, be glad
The golden Masse is gone.

TRACTAT.

TRACTATVS III.

The religion of Rome idolatrous, and contrary to the word of God.

THAT the ^a whore of Babylon may no ^a Reuel. 17.1.
longer preuaile with the cup of her fornication, but that all the world may take heed of her deadly wine shee offereth them to drinke, I purpose in these few lynes following to discouer the abomination of her detestable and damnable traditions : Yet with a brazen face shee maintayneth them, making them equall or aboue the holy Gospel of Christ, and vaunteth (with the spirit of lying) of the worth and excellencie of them : as in a petition presented to the Kings most excellent Maiestie doth at large appeare, on this manner following :

^b That her religion is venerable for antiquitie, majesticall for amplitudo, constant for ad illustriss. re-
contenance, irreprehensible for doctrine, ins-
ducing to all kinde of vertue and pietie , dis-
swading from all sinnes and wickednesse, are-
ligion beleeved by all primitive Pastors, estab-
lished ^b In supplicat. gem Jacobam.
Testimonia hec omnia Romana ecclesia omnino mandaria.

20 *The sword of the spirit*

A
C
ab
m

blisched by all ecumenicall counsels, upheld by
the ancient Doctors, maintayned by the first
and best Christian Emperors, recorded alone
in alle ecclesiasticall histories, sealed with the
blood of millions of Martyrs, adorned with
the vertue of so many confessors, beautified
with the puritie of thousands of virgins, con-
non spiritu da- formable to naturall sense and reason, and
cuntur.

¶ *Pipista sensu non spiritu da- cuntur.*

finally so agreeable to the sacred text of God,
word and go:pell, that shee onely is the profes-
ſor of thſe markes of the true Church, and
of the rich treasures of God.

* Rich. Brift.
Motiu. 18.

Againe it is affirmed of the Patrons
of the Romish Church, and among the
rest by one of them in writing: *that the*
holy scriptures, the approoued traditions, the
sea apostolike, the generall counsels, the ancien-
t fathers, the ecclesiasticall histories, chri-
stian lawes, divine miracles, heauently visions
Gods church and all doe make for them.

Et vana &
falsa iabilitatio.

Angelica ver-
ba, facta au-
tem diabolica.

Moreouer their religion is in all the
writings adorned with the names of *God*
of Christ, of Jesus, of the holy Ghost, of the
Church, and with other good words, ma-
king great shew of holinesse and devo-
tion.

If these reports were true, then hono-
rable and thrice blessed were the profe-
ſio-

lion of Rome : but they are so far from following the truth, as they are the most idolatrous heretikes in the world.

The ancient Fathers define them to be heretikes ^a that understand the scripture ^b Hieron. in ^c pist. ad Galat. otherwise, than the holy Ghost teacheth, the author and penman of them : ^d & heresie ^e Robert Grost-head episcop. ana to be a sentence, judgment, and way, chosen God Lincoln. and followed contrary to the holy scriptures, openly taught, stiffly defended and wilfully received.

Three things alwaies concurre and meet together in heresie,

{ 1. false belief.
2. perverse will.
3. obstinacie. }

In hereticis
tres semper con-
current.

Such heretikes are all they that follow the doctrine of Rome, which is altogether contrary to the word of the Lord.

The ten commandements of the moral law of God, are repealed by the Church of Rome : It maketh other Gods beside the true and everliving God, against the first commandement : It erecteth euomages to be worshipped, against the second : It teacheth to swear by Saints, and by the idolatrous Masse, against the third : It rey-
neth to the Lords day, other feasts to Saints,

Decalogum Domini Papiste
impie pertur-
nant.

Quid sceleris
non defendit
iniqua Roma?

against the fourth : It teacheth the Clergie immunitie, and not to be subject to magistracie, against the fift : It establisheth a fan-
tuarie and pruledged places for murthe-
rers, against the sixt : It defendeth strewes and setteth vp brothell houses, against the
seuenth : It maintaineth theft by their spiri-
tuall merchandize of their agnus Dei, par-
dons, Masses, &c, against the eight : It
beareth false witnessesse by teaching errors and
lyes, against the ninth : It teacheth concu-
piscence to be no sinne, against the tenth.

⁹ Math. 20.25. They maintaine the ^f Popes supreme-
²⁶ cie, ^g Latine seruice, ^h Prayers for the dead,
⁸ 1. Cor 14.11. i purgatorie, ^k pilgriimages, ^l single life, cru-
ⁱ 1. Thess 4.13. cifixes, beades, mentals, with their ^m execra-
ⁱ 1. John. 1.7. ble and idolatrous Masse, which is aboue
⁸ Coloss. 2.23. ¹ Math. 19.11. all the rest adored with their Masse-gar-
^m Heb. 10.10. ments, ⁿ their holy water, their lites, their
[•] Plutarch. in Numa Pompil. crossings, their shauen crownes, their mu-
Po^llan in sicke, with other the like abominations.

Onem.lib. 6. Mr. John Bradford who gaue his life
Titus Livius in against the Idolatrous Masse, said there-
Decad. 1. of, That there was never any thing upon the
Titinel. lib. 1. earth, so great and so much an aduersarie to
Decad. 1. Gods seruice, to Christs death, passion, priest-
• In epistola M^r. Ioh. Bradf. ad hood, sacrifice, and kingdome, to the ministe-
Cambridg. Cantebrige. rie of the Gospell, to the word and sacra-
ments

ments, to the Church of God, to repentance, faith, and all true godlines, as the Idolatrous and blasphemous Mass.

This Romish religion is a madde and devilish religion ; for Popes are founders, decrees, lawes, traditions, scriptures, saluation vncertaine , faith ignorant, ^{No. on possum} workes meritorious, mediators many, ^{non mirari, que} the Pope exalted , the host adored, ^{Romanum demen-} Christ Iesus troden vnder foot, the ma-^{ta accepit.} gistrate contynned, treason and murther maintayned, adulterie and stewes licenced, periurie and dissembling equiuocation iustified: all which prooue that they are fully possesst ^{With Machiavel their} ^{Machiavel lib. de princip.} countrymans precepts.

The religion of Rome is a frantike and mad religion, as saith a father: ^{Angust. de ciuitate dei.} who soever seeth not the benefits & graces of God in the gospel of Christ, is blind & wretched, whosoever doth not extoll the same, is ungrateful and wicked : and who soever doth withdraw the same (as who seeth not the Church of Rome to doe) is desperat frantike and mad.

Mad they are to follow the Marcionites and Valentinians, ^{Irenaeus lib. 4.} who affirme that Christ had a phantasticall body : Mad they contra hares.

^a Euseb. Lib. 3.
cap. 27.

^b August. contra Iulian. lib.
3. cap. 5.

^c Irene. lib. 4.
cap. 23.

^d Epiphanius.
heres. 24.

^e Isidor. lib. de
haren.

^f Epiphanius. heres. 46.
Lea Serm. 4. de
quadriges.

^g Tertull. lib.
de anima.

^h Epiphanius. heres. 48.

Euseb. lib. 8.
cap. 14.

ⁱ August. contra episs. Petilian. cap. 3.
Epiphanius. Cata-
log. heres. 19.

are to folowe the Ebconites, ^c who affirmed that saluation cannot by faith onely in Christ Jesus be had: Mad they are to follow the Pelagians and Catharists, ^c who boasted of their workes, merits, and inherent righteousness: Mad they are to follow the Basilidians & Carpocratians, ^u who are worshippers of images and of Saints: Mad they are to follow the Colliridians, ^x who were worshippers of the virgin Mary: Mad they are to follow the Anthropomorphites,

^y who described God in the forme of mans body: Mad they are to follow the Tatians and Manichees, ^z who basely esteemed of marriage, forbidding the same to their holy men and elect persons, and abridged the people of the cup in the supper of the Lord: Mad they are to follow the Montanistes, ^a who taught that small sinnes after this life were purged and soules deliuered: ^b who made difference of meates, and appointed lawes for fasting, teaching that all necessary doctrine is not contained in the holy Scriptures for saluation: Mad they are to follow the Donatists, ^c who affirmed that the Church of God was only with them in Africa: they follow also the Oseni, that praied in an unknowne tongue: Moreover their madnes appea-

reth

reth euery where in their Remis^t teſta-
ment, worthily confuted by that reue-
rend diuine Maſter Doctour Fulke. Thieſe
things being ſeriously examined of
them, mee thinkes they ſhould bee aſha-
med (^d were they not giuen ouer to a repro-
bate ſenſe) to make this one of their glo-
rious maximes ^e that their Churche cannot
erre; but that ^f Roma ſhould bee impera-
trix columnā veritatis, & ſpeculum & ex-
emplum omnium eccleſiarum: the cheife
commander of all the world, the pillar of
truth and the prime example of all churches.

Did not their church erre, when ^g Marce-
linus their head ſacrificed to the Idols of the Rom. Pontifie.
gentiles? Did not their church erre, ^h when ⁱ Hieroni. in
their head Liberius turned Arrian? Did ^j Catalog.
not their church erre, when their head
^k Anastasius the ſecond communicated with ⁱ Distinct. 19.
Photinus the heretike, ^l & became an Aca- ^m Anaf. ſiuz:
tian? Did not their church erre, ⁿ when ^k Plaſia. de
their head Vigilius prooued an Entichian? ^o Rom. pontifie.
Did not their church erre, ^p when ^l In Breſiar.
Honorius was infected with the heretice of the Mo- ^q Concil. Ro-
nothelites? Did not their church erre, ^r
^s when one of their Popes namely John 22. ^u man. ſub A-
affirmed, that the ſoule died with the body? ^v drian 2.
Alas miſerable and bewitched heretikes,

how

Gulielmus Fulke
contra. Greg.
Martin.

⁴ Rom. 1. 28.

^{*} Distinct. 19.

^{in N. no.}

^{* Ibidem}

^{- Scriptum.}

^{*}

• *Math. 15.14.*

how shall they escape the damnation of hell : Alas, if the blind lead the blinde, hell and destruction wilbee their portion to drinke.

P. August. in tractat. de verbis Domini serm. 16.

A blinde and miserable people ? that cannot distinguishe the times, nor vnderstand the truthe of holy scriptures : that make iso difference betwixt the law and gospel, f.ith and workes, petrus and petra, grace and merits, the inward man and the outward man, Gods free election, and mans freewill, and to attribute vnto euery of them, that which appertaineth to them.

*Theod. Beza
in epistol.*

They may behold the wickednesse of their religion (as in a looking glasse) in the ingrauen stone worke of Argentine, for it is recorded that vpon the porch-wall of the tower of the said city, was ingrauen, *A foxe standing at an altar sing.ing Mass, and the Wolfe helping him*: a fit picture for so deuilly a profession.

*Ex festa Du-
minic. q. quad.
Agg. f. d. 39*

Moreouer in their booke of great esteeme it is recorded, that a rich Baker casting a loafe at a beggars head, with these charitable wordes, *'take it and the deuell stopps thy mouth*, that never in his life time did any good worke, Dying : for the

the same good deed was received into
the Kingdome of heauen.

Againe^c that a Cannon having plaid the ^{Ex f. 8. con-}
whoremaster and dying the same day, was by ^{cept. beat. Mat.}
the meanes of our lady saued. ^{virg. fol. 79.}

Againe^c that a certaine woman playing ^{Ex lib. pre-}
the harlot, and afterward dying, the devils ^{dicht. fol. 113.}
prause for her soule, for that shee had donne
no good worke all her life time: yet neuer-
thelesse shee was saued, because once shee had
set vp a candle before the image of our lady,
and had praied unto her.

Againe^c that a bird persued by an haulke, ^{Ex f. 8. nar.}
crying Saint Thomas, Saint Thomas, was rat. 1. fol. 101.
presently deliuered, and the haulke slaine. ^{de Sanct. Tho.}
^{Cantuariens.}

Yeathese wicked booke were so high-
ly set by, as they were read in their
churches to the instruction of the
people.

Truly this misery of blindnes, igno-
rance, and seducing was so great, that no
pen can expresse it, nor tongue speake
it, nor heart well thinke it. And for the
maintenance of this their erroneous re-
ligion, they fondly boast of the Antiquity
thereof: but if they would put on their
Spectacles, and seriously search the
scriptures ^x wherein onely life eternall is to ^{Ioh. 5. 39.}
bee

bee had, they shall finde their religion of no such continuance, though too long it hath been sprung vp, the more is the lamentation of all those that *y serue the Lord in spirit and truth.*

* Ioh. 4.24.

The holy Patriarches, prophets, and Saints of the old testament, acknowledged no such religion : they made not matrimoni nor Priesthood sacraments : they acknowledged no auricular confession necessarie to saluation : they abhorred worshipping of images, and vsed no prayers to saints : they beleueed no Purgatorie : they knew no such Antichristian deuises but worshipped the onely Lord God in spirit and in truth.

* Tertull. lib. 4.
contra Hermogen. Aug. lib.
de Christian. doctrin. lib. 3.
cap. 9.
* Aug. lib. confess. 3. cap. 10.
Epiph. in epist. ad Ioh. Hierosolym.
* Amb. sup. epist. 4. Rom.
cap. 1.
* Aug. de ciui-
tat. civ. lib. 13.
cap. 12.

Of the like mind were the Apostles of the new testament, as it appeareth in all their holy writings.

Many of the ancient fathers vtterly distasted this Romish Pagan religion, as may appear at large in their writings : they acknowledged but two sacraments in the church of Christ, Baptisme & the supper of the Lord : they condemned auricular confession : they misliked the erection of images : they disallowed invocation to saints : they beleueed no Purgatory : but that the judgement

judgement either of absolution to saluation, or of condemnation to eternall perdition, is executed vpon euery soule departed. And diuers of the ancient Counsels , being assembled together, stood for the truth of God : *As the Eli-*
bertine Counsell against images : ^e the *Au-*
ristane Counsell against freewill : ^f the *A-*
fricane Counsell against the Bishop of
Rome his supremacy : ^g the *Nicene and* ^h *C. n. 1.*
Gangrenen Counsell against single life :
ⁱ *the Ancyran Counsell against the diffe-* ^k *Can. 27.*
rence of meates : and diuers other coun-
sels did stand for the truth against Pope
and Popery.

From hence I most truely conclude
that (they hauing not their religion from
the Patriarches, Prophets, Apostles, nor
Fathers of the primitiue church) their
religion is not of that antiquity, that
they would haue it.

Their religion they had (especially
about the Matse)^j from a pagan, heathen ^l *Plutarch. in*
and notable Idolator, namely Numa Pompilius, ^m *Num. Pompil.*
and from other the like Gentiles.

It may well bee said against them, that
which the ancient father speaketh a-ⁿ *Lancant. in*
gainst the Heathens and Gentiles : ^k *Non fuisse lib. 1.*
ergo cap. 23.

ergo iſſi glorianſtūr de ſuorum ſacrōrum ve-
tūſtate, quorum & origo, & oratio, & tem-
pora deprehēnſa ſunt: Let them not glory of
the antiquity of their religion, whose time and
beginning is very well knowne. So (con-
cerning the Romiſh religion, and euerу
of the parts thereof, the ages and times
when firſt the ſame diđ ſpring vp) is¹ at
Large recorded by Polidoruſ Virgilinus.

¹ Polidor. Vir.
gil. in lib. de
Inuent. rerum.

² Ierem. 6.16.

Thus it appearceth that the religion of
Rome is a new deuised religion, & long,
after the old religion of the word of
truth: if these blinde people therefore
would gladly bee guided by ² the old way
which is the true and good way, and walke
therein, I turne them to the prophet Iere-
my, who plainly ſheweth the ſame.

The heretie of the church of Rome
being thus euerу way laid open, no mer-
uaile if it bee generally maintained of
the profefſours of the true church of
God, that the ſea of Rome is the ſea of
Antichriſt, and that the Pope of Rome is
Antichriſt himſelfe.

This is not onely concluded of by the
profefſours of the truth in theſe daies,
but confirmed by the ſentences of many
ancient fathers.

Behold



2. Thess. 2. 3.
The Man of
sinne. the sonne
of perdition.

vers: 4. is called
God, is Worshipped

Behold & see a monster in his kinde
One wretched head, adorn'd with triple crowne:
In hand a globe, on backe a cope wee finde
Richly bedeckte with pearle & pretious stane:
Now let all iudge whom this shoulde represent
But Antichrist himselfe by all consent.

Antichrist

32 The sword of the spirit

^a *Frenaeus lib.*
5. cap. 25.

ⁿ Antichrist must bee *λατεῖος*, a latine Man, having all his religion, seruices of God, and decrees in the latine tongue : but the Pope of Rome is such a one : ergo the Pope of Rome is Antichrist.

^b *Origen. homil.*
30. in *Math.*

^o Hee that setteth in the temple of God, boasting himselfe as if he were God, is the great Antichrist among other Antichristes : but the Pope of Rome doth so : ergo the Pope of Rome is Antichrist.

^c *Hieron. ad*
Algias. quest.
31.

^p Antichrist, who shall set in the church of God shall spurne under his feete all the approued and true religion of Christ, and shall make the same subiect to his power and authoritie : but the Pope of Rome doth labour this : ergo the Pope of Rome is Antichrist.

^d *Idem ad*
Marcel. intrat-
fat. lib. de spirit.
*sanc*t.* Reuelat.*

17. 9.

^q Antichrist shalbee of the city described by the 7. hills, in the revelations : but Rome and none but Rome is thus situated among 7. hilles : ergo Rome is the seate of Antichrist.

^e *Chrysost. hom.*
49. in *Math.*
cap. 24.

^r Antichrist shall come, in the vizard of holines and of miracles, of superstitions and counterfeit godlines, the which shalbee descried by the holy scriptures : but in the former part of this treatise, I haue prooued throughly all these things against the Pope

Pope of Rome: ergo the Pope of Rome
is Antichrist.

¹ Antichrist shall labour to pull unto him-
selfe the empire both of man, and God: but ^{1 Idem super}
this the Pope of Rome doth: ergo the ^{2. Thes. cap. 2.}
Pope of Rome is Antichrist.

² Antichrist is a lier, making profession of ^{Aug. in epist.}
Christ, and yet denying him in effect: but ^{1 Ch. tract. 3.}
the beast of Rome doth all this: ergo the ^{2. 6.}
Pope of Rome is Antichrist.

³ Hee sheweth himselfe to bee Antichrist, ^{Idem in epist.}
which calleth peopl unto him, and promiseth ^{1 Ch. tract. 1.}
those things, which only are to bee foun before
at the hands of God: but the Pope of
Rome (like a blasphemous wretch)
doth this: ergo the Pope of Rome is An-
tichrist.

⁴ Antichrist shall say, hee is God, and shall ^{Anselm. in}
make himselfe to be worshipped as God, and ^{2. Thess. 2.}
shall promise the kingdome of heauen: but
the Pope of Rome (wicked beast as hee
is) doth all this: ergo the Pope of Rome
is Antichrist.

⁵ Antichrist the sonne of perdition, shal bee ^{Robertus}
possessed with the pride of Lucifer, whom God ^{Graftead cpi-}
shall destroy with the breath of his mouth: ^{scop. Lincoln.}
but the Pope of Roine is thus puffed vp: ^{pist. adversus}
Innocent. 4. ^{Anno 1241.}
ergo the Pope of Rome is Antichrist.

34 *The sword of the spirit*

Againe that the Pope of Rome is Antichrist, it may throughly appeare in this subsequent comparison of him with our Lord and sauour Iesus Christ.

^a Ephes. 1. 22.
In proem. de-
cret.

^a Rom. 8. 10.

Differet.

^b Math. 5. 1. 2.

Hieron. Sau.
cum alijs.

^c Act. 11. 26.

N. D. lib. de
3. conuers.

^d Math. 11. 28.

Vide Act. &

Monum. de fra-

tre Tecel. ful.

403.

^e Math. 8. 16.

Dift. de conse-

rat.

^f Math. 8. 20.

¶ delib. Cere-

mon. R man.

^g Math. 17. 27.

Dift. 63 Tibi.

^h Ioh. 18. 36.

Robertus Lyci-

ens.

ⁱ Math. 17. 29.

Diadem Pap.

^j Luk. 4. 18.

Dift. 22. Com.

^a Christ is the head of the church : So is

the Pope made by his decretals. ^a Christ

giveth influence by his spirit to his Church :

So doth the Pope by his spirit to his

church. ^b Christ was a preacher and taught

the people : The Pope is no preacher but

persecuteth them. ^c Christ hath his mem-

bers called Christians : The Pope hath his

members called papists. ^d Christ forgiv-

eth sinnes through his mercy freely : The

Pope doth the same by his pardons well

paid for. ^e Christ as God expelleth evill spi-

rits : The Pope doth the same by his

coniured holy water. ^f Christ was poore

and went on foote : The Pope is rich and

caried on mens shoulders. ^g Christ paid

tribute to Caesar : The Pope taketh tri-

butte of Caesar. ^h Christs kingdom was

not of this world : The Popes kingdom

is of this world. ⁱ Christ did weare a crowne

of thornes : The Pope doth weare a triple

crowne of gold and pearle. ^k Christ

practised the spirituall sword onely : The

Pope practiseth the spirituall and tem-

porall.

porall; ¹ Christ being God, called the holiest of holies; The Pope a wretched man ¹ Reuel. 4.8.
is called the most holiest of the holiest, ^{In submiss. lat.}
Christ washed his disciples feete: The Pope ^{Ioh. 13.5.}
hath his feete killed of the greatest Monarchs. ^{Ex Ceremon. Mith. Paris. in Chron.}

Thus at large haue I most truely declared the wretched estate of the church of Rome in regard of the horrible heresie thereof, and yet notwithstanding this impious and shameles sea wilbee called "The unspotted spouse, the anointing vicer, = N. D. 3.
the queene of Churches, & bane of Princes conuers, and kingdomes.

But forasmuch as Rome is that ¹ great whore with whom all the kings of the earth ^{Reuel. 17. 1.}
haue committed fornication: forasmuch as shee hath made ^o all nations drunke with ¹ Reuel. 18. 3.
the deadly water of her poisoned traditions: forasmuch as shee hath deceived all people with her hellish enchantments: forasmuch as shee is a denne of devils and ¹ cage of uncleane birds: forasmuch as shee ¹ Reuel. 18. 2.
hath ^q spod the bloud of many christian ¹ Reuel. 16. 6.
Saints, & murshered Christ in his members, and still continueth in all these her abominations: I beseech all men breathing ^(by the tender mercies of God) to ¹ Rom. 13. 7.

take heed of this Idolatrous religion,
 which whosoever imbraceth shall haue
 Reu. 20. 10. his portion with the beast and the false
 prophet, who shalbee taken both aline and
 cast into the lake that burneth with fire and
 brimstone: concluding with the speech of
 a reverend learned diuine:

Ioh. Reinol.
Doct.

A place of haunt for hellish spriues

Is babylon saith Iohn:

Art thou desirous to bee sau'd.

From babylon bee gone.

The warres and trickes of Babylon

Rome in it selfe doth take;

Then if yee seeke eternall life

See that yee Rome forsake.

This hath the noble Germans done

Bidding the Pope adue.

England hath follow'd Germany

Romes thrall domes to eschew.

Behold the Lord hath called on

The Flemish, French and Dane:

And Scotland hath escaped the

The papall deadly bane.

O that the remenant of the world

By faith to Christ were knit!

And princes to the Prince of all

Their Scepters would submit.



Loe here the life of all the Popes in one
That boast so much of workes and godly life:
For true it is a bastard had Pope Ioane
The Papists husband and the demls wife:
But that their seate they may keepe ever faire
They search their Popes vnder their porþery chaire.

TRACTATVS IV.

The life of Rome detestable, as her religion execrable.

WHere the truthe is imbraced
and the gospell of Iesu Christ
faithfully received, there the power of
the same is plentifullly seene, in refor-
ming the mindes and manners of men:
but in Rome all manner of vngodlines
reigneth, as Mantuan faith:

* Baptis. Man.
cc. 2. 5.
Item faſor.
ib. 2.

Idem de Leone.

^a Heu Romam nunc sola pecunia regnat:
exilium virtus patitur,
^b urbs est iam totalupanar:

Couetousnes is queene of Rome, godlines is
banished thence, their city is become aſternes,

Yea this corruption hath not onely
stained the body, but greiuously infected
the head also^b: for Antichrift (whom I
haue ſufficiently prooued the Pope to
bee) is a body and a (uicection of muſt nick-
ed persons: as wilbee prooued in this
tractate following.

* Martin. Po-
lonus de rit.

Pontific. Anno.

853. numero.

170. Marianus Sca-

tus in Chron.

It is recorded that ^c a woman was Pope
and ſate in the papall chaire two yeares and
tan halfe, and going preceſſion was delinuered
of

of a childe: whose picture still remaineth
in the Cathedrall Church of Sienna.
And the old Chronographer hath the
same also, ^a with a triple crowne on her ^b In Cōrom,
head and a childe in her armes: whereupon Chronicis.
this sentence sprang:

*Papa pater patrie, peperit parvulum pue-
rum prope portampetri.* Another saith:

** Papa pater patrum, Papisse pandito partū.* * Martin. Pr.
The hoiy father the Pope, prooued a cursed ^c in 'ib. inscript.
mother, hauing brought forth a bastard ^d flores temporum.
childe.

It is also reported in the epistle of *Hul-*
derike Bishop of Augustane: ^e that there ^f In epistol.
were 6000 Infants heads found in a fish ^g Hulderic. epist.
pond: For the Monkes and Nonnes of 866. ^{August. Anna.}

Saint Briget's order, g'had their close wheeles ^h Ex lib. Ma-
in the walles of their houses ioyned together ⁱ nass. German.
to turne whensooner they listel, as the ^j cap. Celladon.
phrase thereof maketh mention: *The*
Lords cockes unto the rowsts of their Ladies
hennes. ^{fol. 33.}

This leison hereupon was giuen to
their Priests: ^k *Si non castè, tamen caute.* ^l Confiteut.

It is also recorded that ^m *Pope Serg. 3.* ⁿ Osi. on. Boni.
ooke up the body of Formosus one of his pre- ^o cap. litter. in
decessors out of his grāve, & caused his head ^p gloss.
to bee cut off, and his body to bee cast into the Chronicis. Anna.

40 The sword of the spirit

Nouem Papa
moriebantur
ab anno. 891.

ad annum. 900.

* Lutiprand.
rer. Europic.
lib. 6. cap 6.

& cap. 11.

Anno. 954.

¹ Sabellic. AE-
neid. 9. lib. 2.
Anno. 1033.

= Iob. Auen-
tin. Annals.
Boior. lib. 6.
Anno. 1064.

* Concil. mor-
mat.

* Histor. Hel-
mold. an. 1080.

P Albert. Cranz
lib. 5. cap. 24. the 4.

⁹ Platin. de rit.
Pontific. An.
2124.

riner Tyber, abrogating and disannulling all
his decrees,

^k That Pope John 12. should cause some of
his Cardinals to bee slaine: that hee should
carouse and drinke to the devill: and goe
armed and weare a sword, and commit adul-
terie: who was by the iust iudgement of
God slaine in the act doing.

^l That Pope Silvester 2. came to his place
by Nigromancie, and by compacting with the
devill, who challenged at his death, his
soule therefore.

^m That Pope Gregory 7. should cause the
Emperour Henry 4. with his wife the Em-
presse and his sonne the young Prince uppon
their barefeet to doe penance 3. daies and
3. nights in the frosty winter: who was by
a counsell of 30. Bishops gathered together,
charged to bee a Nigromancer.

ⁿ That Pope Paschalis. 2. most unnatu-
rally should set the Prince the sonne to take vp
armes against Henry 5. the Emperour his
father: & and digged vp the body of Henry

^o That Pope Calixtus 2. chosen by the
Cardinals, should cause Gregory chosen by
the Emperour to bee brought into Rome, with
his face to the horse taille.

^r That

¹ That Pope Adrian 4. should bee greatly ^{Abbas Vspur-} angry with the Emperour Frederike I. be- gens. in Para- cause he did not hold his stirrop aright, when ^{lip. Anno 1154.} hee lighted from his horse: and for setting his name before the Popes in his letters, procu- ring for the same great troubles to the Em- perour, and said it was in his power to give a- way the Empire: but this Popes pride was punished with death and ² that by the ^{Aventin. lib.} swallowing of a seely fise: and the last words ^{annalium.} that euer hee spake were these: ^{Math. Illiric. in} Nos succe- ^{Catalog. test.} dimus Romulum in effusione sanguinis, & verit. non Petrum in predicatione verbi: We haue succeeded Romulus in murthering, but not Peter in preaching.

³ That Pope Alexander 3. should set his ^{* Sigibert. in} foote upon the necke of the Emperour Fre- ^{Chron.} derike I. and say these words of the Psalme: Anno. 1159. Psal. 91. 13. Thou shalt walke upon the adder and the ba- siliske, and shalt tread under thy foote the lyon and the dragon.

⁴ That Pope Celestin 3. should crowne ^{" Fasiculus} the Emperour Henry 6. and the Empresse ^{tempor. anno.} his wife with his foote, and with the same ^{1191.} foote, strike off the crowne againe, saying. that hee had power to constitute, and power to supprese Emperours at his pleasure.

⁵ That Pope Boniface 8. should bee atti- ^{* Christopher.} red ^{Massius. in} Chron. anno. ^{1294.}

42 The sword of the spirit

red like an Emperour, and haue a sword carried before him with an Herald, speaking with a loud voice, *Ecce dux gladij*, behold two swords: triumphing and boasting thereof at his great Inbily, vnto which persons from all parts of Christendome did come. *Intravit ut vulpes : regnauit ut Leo : moriebatur ut canis.*

*Abbas Ufferg.
imparatus.*

*¶ Math. Psalm.
in Chron. anna.
1316.*

y That Pope John 22. should haue a Mint house and should leauue at his death in his treasure house in ready gold Viginti milia millia aureorum : Twenty millions of Millions of gold.

*¶ Joh. Mandevil.
miles lib. 1.
cap 7.
Anno. 1326.*

z And it is further recorded that the greeke Church answering the long letter of the said John the 22. (who required their obedience) wrot on this manner: Wee beleue that thy power is great over thy subiects : thy great pride we cannot abide : thy couetousnes we are not able to satisfie : the devill is with thee and the Lord with vs.

** Enioiardin.
in Chronic. It.
lib. 3.*

*Joh. Pontan.
lib. 4. cap. 16.
Anno. 1492.*

*¶ Joh. Rawfius
texter in Offici-
o anno. 1456.*

a That Pope Alexand. 6. and his two sonnes used incestuously his owne daughter: and when he purposed to haue poisoned at a banquet some of his Cardinals, by mistaking the things prouided, was therewith himselfe destroyed.

b That Pope Sixtus 4. builded a brothell house

house and Stewes, graunting his lycence for
the committing of the sinne of Sodomie: of
whom is written this Epitaph,

Sixte iaces tandem, deflent tua bust: Cynedi, Ioh. Sappid.

scortag, lenones, alea, vina, venus.

Pope Sixtus death is mourned very sore

By wine, and dice, by wanton, band, and
(whore.

c That Pope Julius 2. should goe to warre * Guicciard. in
in his owne person against two of the greatest bistor. Italic.
Monarches of Christendome, the Emperour lib 9.
and the king of France: and that there were Anno. 1503.
by his meanes in the space of seauen yeares a- Philip. Ireland.
bout 20000 people slaine: yea hee threw
his keyes into the riuere Tyber saying,
Non in ea amplius clavis Petri, iam summa-
plodium Pauli: Peters keyes wit helpe no-
hing, I will therefore take Paules sword.

d That Pope Leo 10 should upon the day * Guicciard. in
of his Coronation, sped one hundred thousand Chron. Italic.
uckets: and the same Pope hearing that the lib. 11.
gospell of Christ was preached, called the
same gospell a fable.

e That Pope Julius 3. wanting a Peacock * Ranisius Test-
that should have beeene served in at his table, in officina.
was very angry therefore: his Cardinals ad- Anno. 1555.
miring that hee should bee so furious for so
small a matter, hee answered that God cast
Adams

*Adam out of paradise for an apple, and the
God was angry for a smaller matter.*

*Vide hic Pape
blasphemiam.*

And againe the same blasphemou
Pope being dissuaded from Porke by
his Physitians, missing it at his table
said: *Al di spetto di dio: id est: Give it me
in despight of God.*

No marueil therefore if woes haue
beene denounced against them to their
faces out of their owne pulpits: it is re-
corded of *Robertus Lyciensis a frier Do-*
ctor, who (being appointed to preach
before the Pope , and being in the Pu-
pit , and seeing the Pope brought into
the Church vpon mens shoulders) brak
out into this exclamation, ^f *Ve Petro &*
^e *Erasmus in eccl. sc. lib. 3. Paulo, ve illis & omnibus ceteris apostoli-*
*ve illis: Woe to Peter, woe to Paul, woe
them and all the Apostles, woe unto them
woe, woe: for either they greatlie erred,
else you take the ready way to hell: And so
came downe.*

By all this it doth manifestly appear
that the papisticall crue is a serpentine
generation, wholy made of fraude, poli-
cies, and wicked practises, men louers
of the world, haters of trueth, fighters
against the light, and defenders of the
worke

the
workeſ of darkenesſe : as Mantuan ſaiſh :

¶ Venalia Rome & Baptiſt. Man.

Templa, ſacerdotes, altarria, ſacra, corone, tuan. lib. 3. de
ognis, thura, preces, calum est venale deus q̄, calamitat. tem-
ble Priests, Churches, altars, ſacraments, por. anno. 1404.

And crownes in Peters fold :

Incenſe, prayers, heauen and God

Are ſet ou to bee fold.

Againe an other ſaiſh: Religio Papa: &c.

¶ The Popes religion is compact

Of whoredomes, murthers, pride :

¶ A. G.

Wrath, errour, curſing, gluttonie

Verificantur
hec omnia do

And filthy gaine beſide.

Papa.

Whereby it plasmely doth appeare

That Christ hee doth defiſe :

And is a hatefull foē to him

And shame to Godlikewife.

But Christ our king will one day ſure

From heauen aboue deſcend :

Then neither Maffe nor ſacrifice,

Nor croſſe ſhall him defend.

These were the famous acts of these

holy Popes when with their two keyes

triple crowne, and double ſword they

ruled ouer all Christendome : ^b by their ^a Distinct. 22.

two keyes at their pleasure they can open the cap. Omnia.

gates of heauen and hell : ⁱ by their triple ¹ Distinct. 22.

crowne they challenge their triple authority ^c cap. Tantum.

and

46 The sword of the spirit

* Extravag.
de maiorit. cap.
solite.

and power, in heauen earth and hell: by
their two swords they signifie their power to
slay therewith the soules and bodies of men:
as is expressed in their decrees and de-
cretals.

These vngodlie wretches (notwithstanding all this their prophanes of life and conuersation) must bee soothed vp and flattered, yea and dispensed with for the same, because of their usurped greatness. Their fauorites doe hold it

* Distinct. 40.
cap. Non. in
gloss. sibid.

¹ Instar sacrilegi disputare de facto Papa:
nam facta Papa excusantur ut homicidia
Sampsonis, ut furia Hebreorum, ut Adul-
terium Iacob: A point of sacrilege to dispute
of the deeds of the Pope, for they are excul-
pated as the murthers of Sampson, the theft
of the Hebrewes, and the adultery of Iacob:
and therefore his unholy holines must
not be reproved. Because they are exal-
ted to so high a place, it is set downe in
their decrees that they must bee reckoned
holy and vertuous though the contri-
rary doth appeare: the reason they al-
lege for the same is this:

* Distinct. 40.
cap. Non nos

^m Quis enim
sanctum dubitet esse, quem apex tanta dig-
nitatis attollit, in quo si bona desint acquisita
per meritos, sufficient que à loci praece-
sore

sore testantur: Who doubteth him to bee holy,
that is in so high a place: if hee bee gracieles
himselfe, the place is sufficient grace for
him.

And one of their great Rabbines and
supporters of the Romish Babylon saith:

"So that hee sitteth in Peters chaire, though it bee Iudas that sitteth therein, the matter is not to bee respected." Stan. Hesius
Cardinal adver-
sus Ioh. Brent.

Againe wee finde in their decrees: "Si . Distinct. 48.
Papa innumerabiles populos cateruatisse. cap. 30 Pap.
cum ducit primo mancipio ad gelernam, cum
ipso plagiis multis in aeternum vapulaturos;
huius culpas istic redarguere presumat mor-
talem nullum: If the Pope carrie to hell with
him never so many people, yet no man must
presume to reproone his holines for it."

The liues of these heretikes (who will needs bee called Catholikes) are fur-
thermore so odious, as I blush to penne
here that which else where I haue read of
them, so Sodomitically they haue cari-
ed themselues: for which lewdnesse
though they bee cast out of the fauour
of God, yet they are in great account
with the devill, as appeareth in a letter
sent from hell to the Pope and his ma-
lignaunce clergie: the tennour whereof
runneth

48 The sword of the spirit
runneth on this manner.

Anno Domini.
1351.

P Ex libr. in-
script. Lan-
cram Conscien-
tia cap. 4.

Papa diligenter
huic obedit
opistole.

Papa à Diabolo
maximo habe-
tur honore.

The epistle dedicatorie, which Prince
Beelzebub sendeth from the pit of hell, to all
the governours of the Romish Church.

P Beelzebub Prince of Devils and cheife
Prince of darkenes with all his guard and all
the powers of hell, to our dearely beloved
friends, the governours and prelates of our
Romish church, sendeth salutations from hel,
and truce and league now and for ever, of the
inseparabile society, which cannot bee dissol-

ued for ever. Wee haue great trust in your
friendships (most deare friends) and wee are
greatly glad of you, because you seeke those
things diligentlie, which belong unto vs, by
the maintaining every where whatsoeuer ap-
pertaineth to our Iurisdiction: know ye ther-
fore that yee are very acceptable to all our
society and company: and wee doe allow of
your indeuours with great thanksgiving, be-
cause that an infinite multitudne of soules by
your ministry, and example, are brought
capitaine to vs daily, whereby the power of our
kingdome is mightily strenghtened: there-

fore continue and persevere in our freindship,
as our louing, fafull, and deare seruants,
and uppon our fidelitie we are ready to repay
and render condigne retribution unto you for
all

all these your industrious paines : fare yee
well, from the inward partes of hell, and our
blessing and health bee with yon for euer-
more.

In these times & ages many like letters ^{Ex regisr.}
were denied as sent from hell vnto these ^{Herford. anno.}
holy prelates, the authors whereof if they ^{1390.}
had beene then knownen should haue
beene condemned and burned for here- ^{Math. Paris in}
tikes. ^{Chron. idem} ^{affirat.}

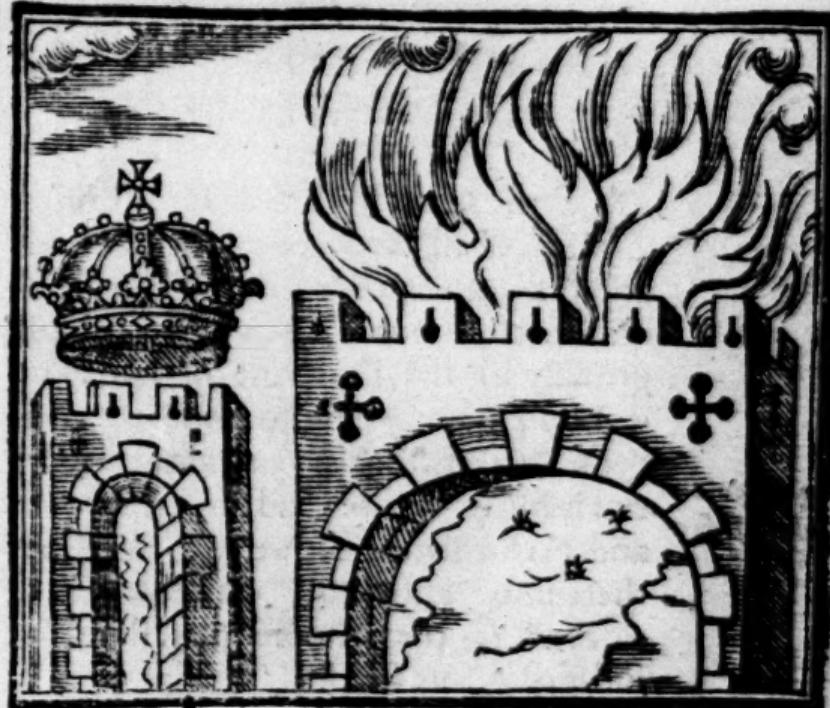
Yet though the Devill challengeth
the Pope for his best and eldest childe:
the Pope boasteth that hell hath not preua- ^{N. D. de 3.}
led against his church for these 1605 yeares, conuersed.
with an honourable and certeine line of 240.
Bishops, being all the successours of Peter.

Thus haue I breifly discouered the
filthy liues and conuersations of those
that threaten to goe to heaven by their
workes : but the Lord keepe all faithfull
Christians out of this way : and those
that are inclinable to imbrace this cur-
sed religion , the Lord checketh them and
keepe them backe : and those that are in
Babylon (so many of them as belong
vnto him) the Lord speedily call them
out from among them, ^{that they haning} ^{Reue. 18. 4.}

50 *The sword of the spirit*
not their part with them in their sinnes , they
may never haue their portion with them
in that place of torment, where wee-
ping, wayling and gnashing
of teeth shal bee for
evermore.



Loc



Loe here two waies are set before thine eyes
The one of grace, the other way of sinne,
Streight is the goud, the bad is fram'd broadwise
And multitudes doe daily walke therein:
Walke in the first, the second seeke to shunne
Or els thy soule for ever is vndonne.

TRACTATVS V.

Of Faith and Workes.

*Erroris Rome in
causa iustificationis.*

Obiect.

Math. 25. 21.

Obiect.

John. 5. 29.

AS the church of Rome is stufed full of all heresie & errore (as hath at large beeene proued in the third tractate of this booke:) so doth it erre most grossely in the Doctrine of faith and workes , mainteyning for one of their groundtruths, that by faith alone wee are not iustified before God , but the power and performance of workes must bee thereunto annexed , without which workes (say they) no man can stand out iustified before God .

One of their principall places for this their purpose they alledge out of the gospell of Mathew, where Christ saith to the faithfull seruant : ^a *Euge, well donne thou good and faithfull seruant &c. well doing was the cause (say they) of this his enterteynement into the ioy of the Lord.*

Againe they allege that of Iohn to prooue their merite of workes : ^b *They that haue donne good, these shall rise to life: From whence the blinde papist concludeth*

deth that workes doe iustisie vs before
God.

But to answere them : Our sauour *Anf.*
doth not in these places dispute *De causa bona opera nota
salutis, sed de notis electorum* : of the cause *non causa sa-
luti.*
of election or saluation , but of the
markes and notes of those that shalbee
saued , which are workes of sanctity and
fruites of a lively faith.

Saint Paul doth very well decyde this
argument, proouing iustification to bee
by faith and not by the workes of the
lawe in his epistle to the Romans , say-
ing : **Therefore wee conclude that a man is
iustified by faith without the workes of the
lawe.* That which the Apostle Iames
speaketh of in his epistle , is not the same
question : for the question of Paul was :
by what is a man iustified ? and hee an-
swereth, by faith : the question of Iames
was : by what faith a man is iustified ? and
hee answereth by a working faith , ^{d as} **Iam. 2. 23.
was the faith of Abrahams, as was the faith
of Rahab.*

To prooue that workes merite not,
neither iustifie a man before God, these
two arguments shalbee sufficient.

First our workes are imperfect : and the *Opera sunt
imperfecta.*

¶ Galat. 3.10. *lawe curseth every one that abideth not in every iot and tittle of the same to doe it : ergo workes cannot merit.*

{ Luk. 17.10. *Secondly our workes ^f wee doe owe to the Lord and that iure creationis : & for it is he that hath made vs and not wee our selves : and to what end hath hee made vs but to his glory : ergo workes haue no power to merit.*

^a Augus^t. *I doe conclude therefore with that learned father, ^b iustus & iustificans non est nisi Deos : and that ^c non alias iusti sumus facti coram Deo, nisi ex participacione exacte iustitiae Christi : Wee are no otherwise iustified, than by the participation of the exact iustice and righteousness of Christ.*

*Opera bona ad
salutem necessaria.*

And because our aduersaries doe slaunderously giue out that our Church of England teacheth carnall liberty, and that good workes are of no estimation among vs : therefore in a word I will sett downe the necessity of good workes to bee performed of euery one that desireth the euerlasting welfare of his deare soule: yet so that wee make no confusion of faith and workes (as the Romish church doeth) but that wee giue either ^d of them what belongeth to them.

As faith is necessary to iustification, so good workes are necessarie to saluation, but not as ^k causa regnandi, but as via ^k Bernard. ad regnum: the cause of reigning, but ^{epist. 109. con-} as the way to the kingdome. And what are ^{tra. Abinger.} good workes but those that come from an heart purged by faith, and are framed according to the will of God.

Good workes flowing from a sound and saving faith, the Church of England holdeth necessary to bee practised of e-
very fauifull Christian for these causes following.

First, because ^{1.} the Lord hath commann-
ded them to bee donne. ^{1 Gen. 17. 1.}

Secondly, because the Lord is glorified by them: ^m Let your light so shine before men, ^{2.} Math. 5.16.
that they may see your good workes, and glo-
rifie your father which is in heauen.

Thirdly, ⁿ to stop the mouthes of the ad-
uersaries of the truth. ^{3.} 1. Pet. 2.15.

Fourthly, ^o to declare and manifest too-
thers the soundnes of our faith. ^{4.} Iam. 2. 17.

Fiftly, ^p to drawe on others by our good
examples to imbrace the truthe in loue. ^{5.} 1. Pet. 2.12.

Sixtly, to make sure our election and cal-
ling: ^q for they that doe these things shall ^{6.} 13. Pet. 1.10
never fall.

*Ecclesia Angli-
canus magni-
pendet opera
fieri.*

Therefore the Church of Rome guided by the spirit of lying, offereth the profetours of the true Church great iniurie: for wee labour and striue to offer up our soules and bodies a lively sacrifice to the Lord in holines: wee desire to bee absolute and made perfect not unto some but unto all good workes: wee commend and bleise God for that religion, where workes goe with faith, life with doctrine, zeale with knowledge, deedes with workes, and practise with profession: for

Rom. 2. 13. wee knowe that non auditores sed factores legis iustificabuntur : not the hearers but the doers of the lawe shal bee iustified.

The workes which wee desire to practise and performe are these: to haue one God, to honor him and inuocate vpon his name: to heare and reverence the word of truthe, to beleue it and liue after it: to receive with prepared hearts the holy sacraments: to sanctifie the sabbath: to honor father and mother, princes and superiors: to keepe our bodies pure and vndefiled: to liue soberly and iustly: to loue our brethren heartily, as the Lord hath commaunded in his holy and heauenly word.

*Opera ecclesiæ
Anglicanae hac
sunt.*

*Hacq; omnia
secundum veri-
tatem verbi
sunt.*

Wee

Wee acknowledge with holy Bernard that good workes proceeding from true faith, ^aare the nursery of hope, the matches that kindle loue, the signes of a secret election, the forerunners of future felicity: and none shalbee admitted into the heavenly tabernacle of the Lord, but they that have lead uncorrupt lines on the earth: wee knowe that ^xthose whom God hath pre-destinated by election to life, those onely will bee call: those whom bee hath called, Absq; sanctifi-^bthose onely will bee iustifie: those whom bee catione nulla hath iustified, those onely will bee sanctifie: ^cexpectanda glo-^dand those whom bee hath sanctified on earth, rificatio. those onely will bee glorifie in heauen. It standeth vs therefore in hand to ^ewalke, Coloss.1.10. before God in good workes as the Apostle wisheth vs: for wee knowe that vnles by grace wee bring foorth fruities of amendment, ^fwee shall all likewise perish. ^eLuk.13.5.

Yet for all this, because wee will not graunt the merit of workes with the bloc-kish and senseles papists, wee are condemned of them as open enemies to all holines: but this is our comfort, ^aNon it ^bAlbin. com-Dominus quis sunt eius, non it quis permanent mentis sup. Job. ad flammam: non it in area sua triticum, non it ^cTim.2.19. & paleam: non it segetem, non it & zizan-

mia:

^aBernard. epist.
199. contra
Abiatar.

^bPsal.15.1.2.

^cRom. 8.30.

^dColoss.1.10.

^eLuk.13.5.

3. 18. *nia: iam iudicatus est quis non credit in nomine unigeniti filii: The Lord knoweth who are his, and hee knoweth also those that are reserved for hell: hee that beleeveth not is condemned already.*

But because the papist standeth so much vpon merit of workes, let vs see what workes of wonder are among them.

Their workes (God knoweth) are counterfeit workes : as ^c to goe on pilgrimage : to creepe to the crosse : to pray in an unknownen tongue : to heare Masse : to fast from certayne meates, vsing others as hurtfull. To carry candles : to confess in the eares of their priests : and other the like workes : wherewith God is not onely worshipped in vaine, but greatly dishonored, and will (to their sorrowes) say vnto them, ^d who required these things at your hands.

This sinfull generation is like vnto the Scribes and Pharises : for they ^c boast of good workes , and yet notwithstanding were possessed with malice , rancor , covetousnes , hypocrisy , pride , tyranny , blasphemie , and with bloody heartes against the Lord and against his Christ.

So the Romish guides and their bewitched Proselites pretend much holines to

• Laurent.
Vaux. in Ca-
tholicism.
Opera Romana
Ecclesie omnino
impia & erro-
rea.

Ezzy. I. 12.

• Math. 23. 5.

Papista recte
assimilantur
Pharisa.

to the world, but they are like painted se-pulchers full of all filth and corruption, as hath beeene truely described in the prece-dent tractate.

Yea these (with many other) detesta-ble iniquities raigne among them ; false doctrine ; contempt of Gods word : ex-alting of humane traditions, to bee equall with Scriptures ; treading the sacrifice of Christes death vnder their feete : excom-municating, persecuting and killing the deare children of God : stirring vp sub-iects to rebel and work trecheries against their lawfull souereignes.

Yea with them these finnes are also reigning: ^f the Pharisees prayer : ^g the harlots vowe : ^h the trayours kisse : ⁱ the sacrifice of Caine : ^k the fast of Iezabel : the teares of E/au : ^m the oblation of Ananias : and all manner of vngodlinesse (yea that which is not once to bee named among Christians) continuallie committed and defen-ded, among this cursed and equiuocatiug companie.

Are these their meriting workes ? are these their workes of superarrogation ? they are workes indeede of arrogancy : they merit, but what? shame in this world
ludem sed domi-nacionem com-merentur atque nem.

and

and deepe damnation in the world to come.

Let all true Christians therefore in the humilitie of their soules acknowledge that the heauenly mercy and righteousnesse wherewith the members of the Church are clothed, is not to bee found in Moses, in the Law, or in the workes of the Law, but onely in the free mercy of God, and righteousness of Iesus Christ, through his Gospell beleueed and apprehended by faith ⁿ which ~~is~~ the true light of the soule, the imbracing of spirituall life, and the foundation of eternall felicitie.

infinitia ad salutem non in lege sed in Evangelio habenda.

^m Chrysost. in Symbol.

^o Aug. tract. 3. Christ Iesus onely is the ^o crowne and sup. Job. cap. 2. the crowner : the promise and the promiser : the guift and the givuer : the reward and the rewarder : the life and the givuer of life everlasting.

^p Amb. sup. 1. And because by faith onely in Christ Iesus the Church of England expecteth salvation at the hands of God, therefore Cor. cap. 1. the Romish Infidels terme the members Chrysost. in of the true Church by the name of *P. Sotifidians*, the like terme haue they given vñ- Mash. hom. 52. 32. Aug. Quest. to the ancient fathers, for professing the 76. cum mulcet same faith.
alij.

Loc



*Loe here with ioy the messenger of God
That breakes the bread of life to hungry soules:
In which true Christians doe, and haue abode
Though that the Pope this holy course controules:
Hee hateth the Word and Preachers of the same,
But each Belieuer honours it with fame.*

TRACT,

TRACTATVS VI.

The occasion of the names of Protestant and Papist.

Because the faithfull professours of the Word of God are commonly called Protestants, and the hereticall aduersaries Papists : I thinke it not amisse in few words to demonstrate the occasion of both these titles.

The first originall of them was by Gods illumination of the mindes of many noble men in Germany ^a (John Duke of Saxonye: George Duke of Brandinberg: Ernestus and Frances, Earles of Limbarch: the Landgrave of Hanhanlt : with many others) in the truthe of the Gospell of Christ: who deliuered (at the Emperiall assembly of all the states in the city of Ausborough) the confession of their faith, protesting against the Popish confession deliuered and proposed vnto them: wherupon answearable names sprang vp: those that did hang vpon the Pope their head, (whose subiects and members they were) were called by the name of Papists : yea they

^a Job. Sleyd.
Comment. lib. 7.

*Unde ericbatur
& nomen pro-
testantius, &
papistis.*

they that defended this their hereticall religion confess in their writings and acknowledge freely, ^b The name of Papist to bee as necessary as the name of Catholske: And thus in taking this name vpon them they prooue themselues to bee of the Synagogue of Antichrist: as saith an ancient father: *Scito illos non esse de ecclesia Christi, sed de Synagoga Antichristi, qui alienum nomen prater nomen christiani sibi vendicant:* they are not of the church of christ, but of the Synagogue of Antichrist, that take any other name unto them, than the name of Christian.

And those that depended only vpon Christ as their head (whose members and subiects they professed themselues to be) were called by the name of Protestants, who according to the truth of Scriptures did make ^d open protestation of their faith ^{e Rom. 10.10.} and religion to all the world: as lately our most gracious and religious King hath ^f done the same by writing to all the Kings of Christendome.

The particular titles of the visible Church of God here vpon earth in times past, and from time to time to this present haue beene diuers, As before the floud, they were called ^g the sonnes of God: after the

^b N. D. lib. de
3. convers.
Angl. part. I.
cap. 12. numer.
17.

^c Hieronim.
advers. Lucifer.
feram.

^d Apolog. regis
Jacob. Britan.
pro Instrumento.

^e fidelit. &c.

^f Gen. 6.3.

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⁸ Gen. 10.21.
^{25.}
⁹ Exod. 1.1.
⁴ Gen. 32.28.
⁸ Ezra. 5.1.
¹ Act. 6.2.
² Act. 11.21.

the floud , they were called ⁸ Hebrewes of Heber : after that they were cal-
led ⁹ Israelites of Jacob who was called ⁴ Israel
because hee wrafted with God: after that
they were called ⁸ Jewes of Iudah Jacobs
sonne and for the excellency of that tribe:
afterward in the new testament they
were called at the First ¹ Disciples : and
last of all they were called ² Christians,
which name was first giuen at Antioch,
as Luke recordeth in the Actes , to note
them , who were the seruants and fol-
lowers of Iesus Christ.

⁸ Isodor.

⁸ Cyprian. de
duoducem abus. recte Christianus dicitur, nisi qui Christo in
moribus coeqnatur: No man can bee right-
ly called a Christian , but hee that resem-
bles Christ in his manners.

⁹ Augus. lib.
de Christian.
vita.

Christianus non enim frustrâ sortitur (saith
Saint Augustinc) qui Christum minime
imitatur :

imitatur: Hee taketh the name of Christian
uppon him in vaine, that imitareth not
Christ in his life.

Another saith,^r *Inter gentilem & Chri-*
stianum, non fides tantum sed vita debet di-
stinguere: Betweene a Gentile and a Chri-
stian, not onely the faith but the life should
distinguish.

And this^r name of Christian is applied ^t *Ausib. lib. 1.*
also to them of the old testament, though ^{cap. 1.}
not in word yet in worke: for a christian
name doth signify that man which by ^{Sancti patres}
the knowledge and doctrine of Christ ^{in veteri testa-}
doth excell in moderation of minde, ^{mento erant}
iustice, and continency, in strength of a ^{Christiani ope-}
vertuous life, and the confession of god- ^{ratione, licet}
lines towards the onely inuisible God: ^{non appellatio-}
and the old fathers had this as well as
wee.

^t Nothing is more happy (saith an anci- ^{t Hieron. In}
ent father) than a Christian, unto whom ^{epist. ad Rom.}
the kingdome of heauen is promised.

It is recorded in the time of the primitive Church, when great persecutions were stirred vp in all places against such persons as confessed Christ, and were ^{Mirandum ex-}
called Christians: That one *Sanctus* by ^{emplum verò}
name (and as hee had *Sanctum nomen*, ^{Christians.}

so lead hee *sanctam vitam* being taken & examined before a *Pagan Magistrate* of many questions, as of his name, city, and kindred, answered to all these questions

- *Euseb. lib. 6. cap. 2.* nothing but these words "I am a christian, I am a Christian: manifesting thereby his glorying in that name, and his readines to lay downe his life for the same.

The like famous example wee haue in " *Marinus a man of noble parentage and illustrious in the Emperours warres*, : who was summoned before a *Pagan Magistrate* and charged to bee a *Christian*: and in regard of his Martiall proweise , and nobility of descent, hee had giuen him 3. houres space to consider of the matter and returne his answere : At which tyme *Theoctenus Bishop of Cesarea* comming to the Christian assemblie where *Marinus* was, brought forth a *sword* and the new testament, saying: Chuse whether thou wilt accept the new testament with the losse of this life, or refuse the new testament with the losse of life eternall : whereupon *Marinus* presently ranne to the newe testament and imbraced it ioyfully , and returned this answere speedily to the Magistrate, *I am a Christian.*

The

The ancient father saith, *The Church est Terræ, in
is a Pilgrime and stranger uppon earth, and Apologe. con-
bath her state, hope, grace and inheritance ira Gentes.
in heaven.*

In this life Christians are as strangers in a farre countrey, and farre from their home : their passage to the heauenly kingdome is ouer the turbulent sea of this trantitory world : the ship wherein they sayle is the Church of Christ : Sa-
than by his wicked members raiseth ma-
ny blasts of troubles and waues of tem-
ptations, eyther to sinke this ship or els (if it were possible) to drive her vpon the rockes : but the word of God (like the seamans compasse) and the blessed spirit of Christ continually guideth the same, that it shall neither sinke nor suffer naufrage, but will safely arive her at the happy hauen of heauen.

It is better therefore to enter into the Arke with Noah, though it bee with a few : than to perish with the multitude. The blinde and ignorant papists though farre from this Christian profession and protestants religion (which onely is the truth) yet forsooth they must bee stiled with the name of Catbolikes , as

*Ecclesia Christi
multis subycitus
miserys hac in
valle Lactry-
marum.*

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Theodoret.

Papiste ραπισταί
λύκοις : non
ραδόλυκοι.

¶ Math.7. 17. stolicall Catholikes, as faine they would bee
reputed.

Though they challenge to them-selues great titles and boast them-selues
to bee the true Church, yet it is farre o-
therwise, for they haue not one marke of
the true Church of God.

The true Church of God hath al-
waies these 2. speciaill notes or marks.

First; pure and sound doctrine.

Secondly, the sacraments ministred ac-
cording to Christis institution.

But Rome wanteth both these holy
markes and notes of the Church of
God. Seeing therefore this Antichristi-
an sea hath not the markes of the true
Church of God, but is ^b stamped with the
beasts marke, it is more than blasphemous
impudency to stile themselues with that
holy terme of Catholikes.

And let all that wish the saluation of
their soules with all speede bid Rome

Aduc,

Note vera
vera ecclesia
precipue due

1.

2.

¶ Revcl.13.16.

Adue, and turne themselues with the heart of Nathaniel to the pure professi-
on of the gospell of Christ : as did ^c Pe- ^a Ioh.Sleyd.
trus Paulus Vergerius, who being ready to bee made Cardinal, renounced the Pope and ^b Commentar.
his Idolatrous religion. ^{anno Domini 1548.}

And let all men knowe that a wofull thing it is to fall away from the gospell of Christ, as wee haue an example of ^d Fran- ^a Math.Gri-
ces Spyra who ended his life in fearefull de- bald. in sua
fperation. ^b historia. anno

This shall suffice breifely to haue declared the occasion and reason of the tytles of the profession of the true Church and false : and to conclude this short discourse, I exhort all men ^e with ^f Luk.10.43.
Mary to choose the best part, that wee hauing (as faithfull Christians) witnessed the truth of Gods word to Gods glory in this world, wee may bee ^f confessed of ^g Math.10.33.
Christ our head before his and our hea-
nely father, and the holy Angels, at
the day of iudgement to life
everlasting.

the same time, the author of the
first part of the book, Mr. H. C.
Hart, has given me the following
list of the principal publications
which have been written on the subject
of the history of the English
language, and which may be
useful to you in your researches.
I have also added some
books on the history of the
French language, as they may
be of interest to you in
connection with the history
of the English language.
The following is a list of
the books which I have
selected for you, and which
you may find useful in
your researches.

London, 1820.



Marke well this embleme, ponder it in heart
A picture fit for each detractring wight:
Out of his mouth the Denill seemes to start
Who by reproach Gods children doth despight:
The whorish city labours of this sinne
I meane the place that Antichrist dwels in.

TRACTATVS VII.

*Of the slaunderous lyes which the Church of
Rome bath and doth daily devise against
the true professours of the word of Christ.*

*Ex mensa mali-
stia falsa ecclae-
sia ecclesiam re-
vum opprobriis
iniqui profe-
guitur.*

THAT the beast of Rome with his deceiptfull doctrine may no longer preuayle in drawing away the hearts of many from God and godlines, by his devised slauders and inuented lyes against the faithfull professours of the name of Iesus Christ: I purpose (though very briefly) in these fewe lines following, to demonstrate (to the view of all the world) his wickednes herein . with a most infallible confutation of the same. In fareth with the Pope and his Adherents, as sometime it did with the enemies of the gospell of Christ : For as the enemies of the trueth in the time of the primitiue church raised vp slauders against the holy professours of Christ most odious, and as false as odious: ^a that they were given to most detestable vanity, ^b and that their writings contained nothing els but blasphemies and heresies : So the aduersaries

^a Euseb. histor.
ecclesiast. lib. 6.
cap. 2.

^b Nicephor.
bifor. eccles.
lib. 10. cap. 36.

aduersaries of the Gospell at this day
doe charge the preachers and profes-
sours of the Gospell with most horrible
vntruths: ^c as that they haue remued 25. old
heresies, and haue denised besides them, ^a <sup>* Rich. Brift.
lib. Demand.</sup>
thousand more: ^d that their doctrine and <sup>* Guliel. Allen.
lib. de purgat.</sup>
faith is nothing els but hereticall and deni-
lsh, being old condemned heresies, or lately ^{fol. 281. &}
new sprung vp: ^e that their creede now ^{282.}
taught is a new no faith, standing uppon ne-
gatiues: that they preach nothing but carnall
liberty, and condemne all good workes: ^f that <sup>* Thom. Staple-
ton. lib. de</sup>
they falsifie the scriptures in an hundred ^{heref.}
places thereof: that they refuse the ancient
fathers: that they are enemies to the crosse of
Christ: yea the same authour saith further,
^g that their doctrine onely tendeth to this ^{* Idem. lib.}
end, to deny the resurrection of the body, and ^{predict. fol. 18.}
that the soule dyeth with the body.

They likewise most falsely report,
^h that wee are Cannibals, and that our
Churches of England are made stables for
horses to stand in. <sup>b Ex lib. relax
M^r. Sand.
relax. 35.</sup>

The like ignominious reproches they
cast vpon ⁱ our magistrates, comparing them ^{i N. D. lib. de}
to Nero, Dioclesian, and Julian the apostata, ^{3. concurs.}
and condemning them most falsely of most sa-
uage cruelty: As that they should in the
late

Ex tropha. eccl. Anglie. late Queenes reigne & broyle them uppon
Om onstrum & **L**orendum **reculacion.** greedyns, and cover them with grames
 that hogs might eate them; setting forth
 pictures of the same.

Whereas these writers compare our
 christian and godly magistrates to *Nero*,
Dioctesian and *Iulian* (which all people
 that knowe them can testifie the contrary
 of them,) they are herein quite beside
 the saddle: but if they would rightly com-
 pare any to these Tirannicall Emperors,
 they can finde none fitter than their Lord
 and master the *Pope*: For as¹ *Nero* was
 called *Pontifex maximus*; So is the *Pope*
 called: and as he was a bloudy Tyrant, So
 is the *Pope*, as hath beeene before and
 shalbee hearefter at large most plainly
 proued. As *Dioctesian* would be called god
 and required his feete to bee kissed: So doth
 the *Pope* the same. ⁿ And as he caused the
 testaments of God to be burned, and perse-
 cuted the christians most tirannically: So
 doeth the *Pope* also the same. ^o As *Iulian*
 was an apostata, falling from the faith of
 Christ, and persecuted the same: So the
Pope is an apostata, falling from the faith
 of Christ, and persecuteth the same. And
 as *Iulian* by all means laboured to extinguish
 the

¹ Tacit. annal. lib. 15.

^m Pom. let.
histor. Rom.
cap. 782.

ⁿ Enseb. lib. 8.
cap. 2.

^o Theodoret.
histor. eccl. sciss.
lib. 3. cap. 13.

the Christian faith , making lawes that the
children of christians shoule not bee brought ^{Papa Julianus}
up in the Schooles of learning : So doth the ^{Apostolatam}
Pope endeuour with all his power to doe
the same : the Pope therefore may truely
be called the right vicar of these persecu-
ting tyrants, and not of Iesus Christ.

That therefore (it plainly appeareth)
which they slanderously cast vpon vs , is
most truely verified of them.

But false accusations, lyes and flaunders
against the church of Christ , and the ho-
ly professours of the same , are no newes,
or matters strangely to be admired at :
for (first) it hath beene reported aboue
three hundred yeares since, that, *Quam-*
primum clericus suscipit irasuram, statim in-
trat in enim diabolos : so soone as the priest is
shauen, the deuile taketh full possession of him.
The deuile therefore hauing taken posessi-
on of them , no maruile if they barke out
such odious reports against the flocke of
Iesus.

P. Robertus
et alii Scens
anno 1253.

Againe(secondly) wee are not ignorant
that the truthe must haue many enimies :
and where true religion is planted , there
the deuile will labour to disgrace it with
black names and soule reproches : as the
Prophet

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¶ Efay. 8. 13. Prophet saith : *Behold I and the people whom thou hast given mee are as signes and wonders in Israell.*

And no marueile that the trueth is thus blasphemously reproched : for these Romish Catolices haue not spared the good Popiste beatam name of the blessed virgin Mary , the mo-
virginem Ma-
riam impie ca-
lumniansur.

* Ex prompu-
er. discipul. em-
empl. 25. That for the space of 15. yeares together
shee supplied the place of a certaine Nonne
called Beatrix , that ranne away from the
Nonnery , and all that time playd the most
filthy Meretrix .

O the damnable villany of this fowle-
mouth'd religion : these wretches that
sometime giue her more than her due
^{1 Psalter. beat.} by extolling her to the height of heaven &
^{2 Mari. virg. per place of God himselfe:} now doe de ieect her
Johannem de Hales : to the nethermost Damnation. The mo-
ther of Iesus (as the holy scriptures and
the mouth of an angell have declared

¶ Luk. 1. 28. of her) was blessed among women, a cho-
sen vessel, a pure Virgin, and exceedingly
sanctified , hating from her chast soule,
such abominable vncleanes .

These Antichristian spirits shew them-
selves

selues to bee the ^x sonnes of Belial, and
heyres of hell, for Sathan is called a
Aia'com: calumniatio : ^uhee is a flaunderer
of the brethren : and so are these wrong-
full accusers and iniurious flaunderours
of the faifthfull seruants of God.

^v 1. King. 21.
^w 13.

^x Revel. 12.10
^y Papista diabo-
^z li : hoc est : ca-
lumniatores :

But to confute in particular the flande-
rous reports ^x of these crooking frogs I ^y Revel. 16.
shall not neede, being so throughly per-
formed by many reuerend Diuines, M^r ^{Optime confu-}
Doctour Jewel Bishop of Sarisbury, M^r ^{tantur papista-}
Doctour Balson Bishop of Winchester, ^{rum & calum-}
Doctour Fulke, Doctour Whitaker, Do- ^{naciones &}
ctour Reinold, Doctour Willet, Doctour ^{errores à mul-}
Abbot, Doctour Suteliffe, M^r Perkins and ^{tis reuerendiss.}
many others. ^{& doctissim.}
^{doctribus}
^{Anglia.}

And I beseech all those that feare God
not to bee discouraged by these their
malignant speeches, knowing that ^y wee ^z 2. Cor. 6.8.
must live by good report and bad report:
if our head Christ Iesus was not spared
^z but called Beelzebub, much more must ^{• Math. 10.25.}
the members looke to bee reuyled:

^a that they suffering with him, ^{• 2. Tim. 2.}
may bee also eternally ^{12.}
glorified with
him.

Although

25000

25000

25000

25000



Although the Pope by force the upper hand
Of many Kings and Emperours doth get:
Yet JAMES our King upon his head doth stand
For under Christ his highnes next is set:
He that the Pope above King JAMES preferre
Carrest light on him, cause he thres doth erre.

TRACTAT. 8.

TRACTATVS VIII.

*Of the preheminent authority and office of
Kings : and of the faithfull dutie of
subjects.*

*Prima pars
issim tracta-
tus.*

*Suprema digni-
tate regum &
imperatorum.*

*Insignia regum
attributa.*

IN this tractate of magistracy and goiuernment (against which the Pope exceedingly stormeth, for hee knoweth that it maketh to the ouerthrowe of his Idolatrous kingdome and religion) I purpose to beginne with the powerfull preheminence and supremacy thereof.

Concerning which wee are to knowe that Emperours and Kings are by Gods ordinance seated in a most high and sacred office representing God himselfe, adorned with maiesty , armed with authority and power to carry the sword for the benifit of the good and the terror of the wicked.

The royalties and regalities which the Scriptures haue giuen (to the expreſſion of their dignity in place) to the vicegerents and leiftenants of God, repreſenting his person on earth , are these :

^a Rom. 13:4. ^b Psal. 21:3.

^a a sword to bee carried before them : ^b a crowne

erowne of pure gould and pearle to bee set vp
on their heads: ^c a golde[n] scepter to bee put • Heft. 5. 2.
into their hands: ^d and a magnificent throne ^e 1.Kin. 2. 12.
to sit vpon. yea the kings of England are
by ancient lawes and rightes of the samie
intitled, ^f the vicegerents of God, the high- ^g Ex 17. 14. de
est Kings to rule this earthly Kingdome, to iure & append.
preserue and maintaine the good estate of the ^{reg.} Britan.
Church, and to destroy all the enimies therof. ^h Deut. 17.18.

These high authorized persons ⁱ are the
Keepers of the two Tables of the law of God:
& to them is committed from God the
government both of Church and com-
mon wealth.

And because the Pope of his diaboli-
call pride doth deny this their supreme
authority : I will in few words demon-
strate the lawfulness of the same , and
that not onely by holy Scriptures, but al-
so by the consent of many ancient Fa-
thers, vpon whom so much he doth de-
pend.

^g Iosua, ^h David, ⁱ Ichosaphat, ^k Ezekias, ^l Ios. 6. 6.
and ^l Iosias: all these kings and rulers, had ^m 1. Chron.
aswell the Priests, Prophets, and Levites ⁿ 2. Chron.
subject unto them , as all other the people. ^o 19. 8. 9.

And so had the kings in the new testa- ^p 2. Chron.

G ment ^q 2. Chron. ^r 29. 5.

34. 20.

*Reges in veteri
testament. &
in novo, super-
rant ceteris qui-
buscunque.*

ment the like souereigne authority ouer
their Clergy.

And as the holy word hath maintained
the power and prime authority of kings:
so examples of the like are extant in the
writings of the ancient fathers.

■ *Leo epist. 24.*

*Antiqui Rom a-
ni episcopi sub-
jectionem im-
peratoribus
agnoverunt.*

^m *Leo bishop of Rome writing to the Em-
perour Theodosius the second , hath these
words: our weapons against heretikes are our
prayers made to God , and our sighes, teares
and petitions unto you o renowned Emperour.
By which it doth appear, that the bishops
of Rome in former ages, were of another
manner of spirit than they are now : for
they could submit themselves (and they
did therein no more than was their duty)
in subiection to their Emperours , which
they refuse (guided by the spirit of the
Deuil) now to doe.*

■ *Idem epist.
23. liberat.
cap. 12.*

*The same bishop with diuers other
bishops ⁿ did fall upon his knees to the Em-
perour Valentinian , humbly sueing to him for
the summoning of a counsell.*

^o *Enagrius
histor.ecclesiast.
lib. 2. cap. 7.*

*The bishop and clergy writing in com-
plaining wise in those dayes to the Empe-
rour , framed their petitions ordinarily
after this most humble manner : ^o *unto
Leo the vertuous and by the testimony of God
himselfe**

himselfe, the triumphant Emperour &c. and
the same Emperour writing to any of the
bishops vsed this imperious stile: [¶] Leo ^{P Idem lib. 2.}
^{cap. 8.} Emperour and Cæsar victorious, triumphant
cheife lord, all noble Augustus, unto Anatolius
sendeth greeting. The counsels in
those dayes were summoned and confirmed [¶] Socrat. histo.
by the Emperour. ^{ecclesiast. lib. 5.}

And Gregory the first acknowledged ^{cap. 1.}
subiection to the Emperour Mauritius,
concluding alwaies in his humble epistles

[¶] Regnante domino nostro Mauritio. Yea the [¶] Greg. in epift.
same Gregory confesseth further that Pe- [¶] Idem lib. 4.
ter and the other Apostles were not heads but ^{epift. 82.}
members of the church under one head.

Agatho bishop of Rome after him, ^{Anno. 677.}
writing to the Emperour Constantine the
fourth saith: [¶] what your clemency hath [¶] Agatho. epift.
commaunded, that our seruice hath obedi- ^{ad Constan-}
ently performed. ^{tin. 4.}

The ancient fathers setting forth the
authority of christian Magistrates, haue
thesewords: [¶] Magistrates haue their ordi- [¶] Tertul. in a-
nance from God, next whom they are second, [¶] pologet. cont.
after whom they are cheife, before all other, [¶] Gen. cap. 30.
and aboue all other.

Another father saith: [¶] etiam si Aposto-

lus sis, etiam si Euangelista, etiam si Prophe-

[¶] Chrysost. sup. Rom. cap. 13.

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^a, sine quisquis tandem fueris, potestatens
non subuerit ista debita subiectio : though
thou beeſt an Apostle, though an Evangelist,
though a Prophet, or whatſoever thou beeſt,
thy ſubiection taketh not away the power or
dignity of thy place, or office.

Another ſaih: ^b if the ſonne of God paid
^c Amb. lib. 4. toll, what art thou that thiſkeſt the ſame
ſup. luc. in fine. ought not to be paid.

* Idem. lib. 5. Againe the ſame authour ſaiheth: ^d The
ſup. luc. c. p. 33. King and ruler is abone the persons of the
church but not abone the things of the
church, as the word of God and his worship.

* Idem. lib. 5. Againe: ^e Pallaces perteyne to Emperours,
epift. 53. and churches to ministers.

* Aug. epift.
50. ad Bonifac.
Comit. An other father ſaiheth: ^f quomodo ergo
reges ſeruunt Domino in timore, niſi ea que
contra verbum Dei ſunt, religioſa ſeruitate
prohibendo et plectendo: how can kings ſerue
the Lord in feare, but by prohibiting and
punishing whatſoever is contrary to the word
of God.

* Aug. lib. 3.
contra Crescon.
grammat. c. 31. The same ancient father ſaiheth: ^g that
the charge of kings and princes from God is
not onely for the common wealth, but for the
church and glory of god.

^h Ex lib. Cod. The ciuill lawe ſet forth by Iuſtinianus
and other Emperours, ⁱ had power aſwell

over ecclesiasticall persons , as temporall.

And long after , Charles the great had his lawes set forth with this iurisdiction and authority: ^{Ex lib. deleg.} to governe the ecclesiastical ^{Franc. cap.} as well as civil persons , and to punish the faults of them both . ^{139.}

Thus most truely haue I declared the dignity and supreame authority of Emperours and Kings, to be aboue all other persons whatsoeuer both spirituall and temporall : yet notwithstanding the Romane lucifer (like ^f an usurping Herodian) ^{Math. 2. 1.} will repugne the authority of Kings and Emperours , & treda their honours vnder his feete .

The second part of this treatise of magistracy , is concerning the office of kings and ^{Secunda pars} ^{ijimus tractamus.} princes , how they should cary themselues in that their high place and calling .

The holy Prophet calleth ^s Kings and ^z Esay. 49. 23. Queenes Nursing fathers and nursing mothers : and all to commend vnto them the care they shoulde haue of Gods glory , and the good of their people . They must bee carefull to establish the trueth , to Regum & imperatorum off- mainteyne the true worship of God , to cisprincipia. supprese sorne , to roote out the enemies of the gospell , and to countenance god-

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linelſe religion and vertue.

Notable examples of such godly rulers wee finde in the holy scriptures. As
S Iosua the ruler of the Israelites that fought the Lords battel against the enemies of the church, and remained constant in the holy religion and worship of God to his death.

S Ios.8.1.2.

C Cap.24.15.

**i 1. Chron.15.
1.2.**

x Psal.26.5.

**1 2. Chro.17.3.
cap.29.1.2.cap.
34.1.2.**

David the King of Israel i prepared a place for the Arke of God: ordred the Leuites, assembled the priests for the seruice and worship of God: and professed himself to bee an enemy to the malignant Church.

Iehosaphat also, Ezekias and Iosua and others that succeeded them, were reformers of their kingdome, enemies to Idolatry, and gratiouſly defended the word of God.

And blessed bee the Lord for euer for
Reformatio ec- that holy and gratiouſe gouernment of
elesiſe Anſtia- the Church of England, and for the re-
ue. formatiou of the ſame.

This reformation began^m by King Henry,
**m Anno regni 8. of famous memory: & was perfettet by
reg Hen. 8. 25. our late souereigne Queene Elizabeth;** and
annoq; Dom. 1534. constantly by our now reigning King and
dread souereigne I A M E S is continued, a-
gainſt ali Antichristian powers whatſo-
euer.

Queene

Queene Elizabeth after most blacke
and stormy daies of her sisters Reigne,
was the Lords chosen instrument (<sup>Regnum Eliza
regine, apprime
grassosum.</sup>
^{n like} ^{Euseb. lib. 8.}
unto the godly Emperour Constantine the cap. 36.
great)ordeined to bring to England
most pleasant sunshine daies : shee reau-
ed to the same the light of the gospell
when it was in darkenesse : the spirituall
drinke, when it was in deadly thirst: the
heauenly Manna when it ^{o was hunger-}
^{stern'd: yea & when the righteous perisched}
and no man considered it in his heart: ^{q when}
judgement was turned backward & justice
stood afarre off: when trueth was gone and
equity no where to bee found: shee stayde
the terrible burning, imprisoning, mur-
thering, famishing, racking, tormenting,
and despitefull handling of the bodies
of Christes blessed saints , when none e-
scaped the cruell hands of Popish perfe-
cutors, both of the ^r Clergy and layety, of ^{s Colleget. et mon. ecclie.}
men and women, old and young, learned and ^{et mon. ecclie.}
unlearned, Bishops, preachers, ministers, minist. 21.
lawyers, merchants, artificers, husband- ^{Viri literati et}
men, married, unmarried, wifes, widowes, illiterati derup.
maides, blinde men, lame men, of all sorts, 204. xxores ob
of all ages, of all degrees, from the Reverend virgines. 11.
Archbishop to the poore beggar, to the name- An. Do. 1555.
ber 1556. 1557.

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ber of 300. persons in three yeares and upward.

s Rich. Brit.
M. iiii. 15.

*Zelus Elize
regina ob glo-
riam Dei.*

*Euseb. m. dit.
Rgin. Eliz. b.
Pia resolutio
regina Elize.*

*Regina Eliz.
Popam profi-
gavit, & om-
num Idolatriam
suscepit.*

Her highnes quenched the fire which before consumed the Saints to ashes, (whom the most wicked Baalites call the devils Mar. gres) shee suppressed the rage of the wicked : shee relieved the innocent : shee repealed the bloudy statutes that were formerly made for the slaughter of the saints : shee feared not the Popes Bulles and curses, but respected them as bubbles of water, of no force against her : but these were her resolute words, as in her highnes meditations doth appeare: *who can withdrawe mee from gods grace, surely the great heights of heauen, the depth of hell, the breadth of the whole earth, nor death, nor sinne, can separate mee one minute from the great love that my heavenly father through Iesus Christ hath unto mee.*

By her Princely authority shee banished the Pope and did cast out of the temple the *Shameless Mass Priests*, the Romish Altars, Idols of gold, siluer, wood & stone, their legends, narrations, and lying fables, their Missals, and abominations of their Idolatrous Master, their service in an unknownen

unknowen tongue, their auricular confession, and other their Antichristian abominations with an innumerable company of blinde ceremonies and superstitions, and fed carefully her louing subiects ^{* 1. Pet. 2.2.} with the sincere milke of the word of God.

The Kings most excellent maiestie hath (in his oration publikely made) giuen this gratioues Queene these words of commendation: ^a that *shee was full of dayes, but more full of immortall trophies reg. Jacob.* ^b *In oration.* of honor : And his highnes words are ^c *Ann. Domini.* ^d *1603.* more to bee reckoned of, then all the detracting reports of cursed papists, that haue in their wicked writings flaunded her maiestie, and vpheld the most impious excommunications of Antichrist against her : as did ^e *Paulus quartus: Anno. Domini.*

^f *Pius quartus: Pius quintus: Gregorius decimus tertius: Sixtus quintus: Urbanus septimus: & Gregorius decimus quartus: Innocentius nonus: and Clemens Octavius.*

Though this famous Queene & worthy instrument of Gods glory thus hath beene by these Popish ^f *Balaamites* most impiously reproched and flaunded, yet her fame and honor will remaine (in despite ^g *Vixit post suorum virtutem Eliy* ^h *22.6.*)

spight of Pope or Devil) so long as the sunne and moone indure.

*Turca maximus
etiam si infide-
lis, maxime
leundat (& me-
rito) Regnam
Elizabetham.*

Yea the great Turke (though an open enemy to Christ and Christians) vnderstanding of her fame (vpon her maesties letters) deliuered many of her subiects out of bondage and slauery : and his letters written to her maestie did shew , that she was the most admired Prince in the whole world : his letters began in this manner.

*¶ Rich. Hack-
layt. in lib. na-
sigat. fol. 163.
Anno Domini.
1579.*

*In greatnes and glory most renowned
ELIZABETH, most sacred Queene and
noble prince of the most mighty worshippers
of Iesus, and most wise gouernour of the can-
ses of the people and famisly of Nazareth,
Cloud of most pleasant reigne, and sweetest
fountaine of noblenes and vertus, Lady and
Heire of the perpetuall happines, and glory
of the noble kingdomē of England &c.*

And as many yeares our land hath
beene gouerned by this most vertuous
Queene : So the Lord (louing this our
English Sion) hauing taken her vnto
himselfe, who was too worthy to reigne
among vs, hath giuen vs a second David
*¶ 1. Sam. 13. b a man according to his owne heart : that
14. walketh in the vertuous steps of his gra-*
tious

tious predecessour: one that is courageous in the maintenance of the Gospell of Christ, and zealous for the glory of the Lord against all Antichristian powers whatsoeuer.

His zeale and godly care is manifested in his worthy booke to the late departed Prince, the mirrour of the world.

<sup>Pie'as regis
nostris Iacobi
multis modis
pater.</sup>
God gives not kings the stile of gods in vaine ^{1 Bar. 1. 1. v.}
For in his throne, his scepter doe they sway:
And as their subiects ought to them obey,
So Kings should feare and serue their God
(againe.

Further his Maiestie saith:

^{k If that you would enjoy an happy reigne,} ^{Ex cantic.}
Obserue the statutes of your heauenly King, regis Iacobi.
And frō his laws make al your laws to bring,
Since his Leiftenants here you should
(remaine.

Yea our most gracious King hath shewen his zeale and godly care (¹ beeing annointed with the oyle of gladnes above his fellowes) in causing the ministerie of the word to bee planted in the North parts of ^{Candida pax} homines, trun our land and in Ireland, where before ^{descenderas.} there was nothing but bloudshed, oppression, and outcryes.

Hee hath shewen also his zeale and godly

Qui exultant ob godly care, in granting harbor to forreyners being exild for the gospel of Christ, with hos sanctus Rex their Churches and congregations free to Iacobus patrocinatur.

Rex Jacobus maximo habet and godly care in vowing openly and deodio hereticam noncinc mortall warres against the papists religionum and their errorrs, calling then the Pope Tane. In oratione regis their head the 3. crowned Monarch or rather Monster.

1603. His gratiou Highnes hath also shewen his zeale and godly care, in requirring the indiges that were to bee sent forth (as the noble King Iehosaphat did) n so hanc knowledge, courage, and fincerity, & to execute righteous judgement among his people.

2. Chron. 19.5. 6. 7. O blessed bee God for euer for our Kings most excellent maiestly : who is maiesticall in his place : in religion zealous : in life vertuous : and in mercy abundantly gratiou : that which once was spoken of the land of Israel, is now verified of

Psal. 147. 13. our happy land of England : ° the Lord

14. &c. bath made fast the barres of our gates, and bath blessed our chilaren within vs : bee Miranda in bath set peace in our borders, and bath satisfied vs with the fine flower of weate : bee Anglia bo-nissas Dei. ° bath sent his commandements among vs, and his

his word runneth very swiftly . hee hath not dealt thus with every nation , neither haue the heathen knowledge of his lawes : for which vnspeakable fauours and mercies let every Christian praisethe Lord , and P a l l that is within him praise his holy name . ¶ Psal. 103. 1.

The third part of this treatise of ma- Tertia pars
gistracy , is concerning the duety that every iustius tractatus.
subject is commanded by the Lord to per-
forme unto his King .

The subiect ought to haue a feare in Rom. 13. 4.
regard of the sword : honour , in reverence 1. Pet. 2. 13.
of the crowne : obedience , in respect of the 14.
scepter : and to give tribute for mainte- Tit. 3. 1.
nance of the throne : with prayers and sup- Math. 22. 21.
plications to the Lord for the safe protection 1. Tim. 2.
of him . 1. 2.

The ancient father saith to this pur-
pose , that " whosoever doe not obey the Aug. in epist.
lawes of rulers which are made against the 50.
lawe of God , shal obaine a great reward : but
whosoever doe not obey the lawes of rulers
which are made for the glory of God , they
procure to them selues great damnation .

The duety that subiects owe vnto Officia subditos-
their lawfull King , surpasseth all duties rum in regim
whatsoever vnder God : it surpasseth qua ?
the duety of seruants to their masters , of
children

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children to their parents, of wiues to their husbands, so farre as a kingdome or realme exceedeth a priuate family.

*Reges in omnibus qua secundum verbum Dei sunt, obedi-
andi.*

Whatsoeuer Kings and princes command (if it bee not against the word & glory of God) they must bee obey'd.

* Tertul. in A-
pologet. contr.
Gent.

The Christian Martyrs from time to time acknowledged a subiection to kings and rulers vnder whom they liued yea though they were Infidels: but euer with their obedience towards God and his word aboue all things, and thereupon would say : * wee haue soules and bodies : our bodies and goods are the Princes, but our soules are the Lords : whosoever commandeth contrary to Gods lawes wee cannot, neither will wee obey them. *

* Aug. de verb. domini. secund. Math. Serm. 6. rator, tu minaris carcerem, sed Deus minatur gehennam: Give leasne ô Emperour, thou threatnest the prison, but God threateneth hell.

Euseb. lib. 4. cap. 15. The ancient Martyr Polycarpe saith : * Wee are commannded to giue Princes and potentates their due honour ordeined of God,

God, the same not prejudiciale to his holy religion.

Wee therefore hauing so gratiouse a souereigne, as will not vrge vs for a thousand worldes any thing contrary to the word of God, ô let vs obey him willingly, and pray for his happy reigne most heartily, that hee may neuer want one prudenter & gratiouse like himselfe, to set vpon his thronē, till the comming of our Lord Iesus Christ to iudgement.

With what devilish spirit therefore is the Pope of Rome bewitched, that disswadeth subiects from obedience to their naturall and lawfull Kings: and that (like a bloody Caine) stirreth vp subiects to lay violent hands on their Kings, and by treachery to take away their liues: and ^a canonize these murtherers for most holy saints and Martyrs.

No man ought to lay violent hands vpon the Lords annointed, bee hee never so vicious or sinfull, as by the example of Dauid towards King Saul, who said: ^b God keepe mee from laying hands up-^b 1.Sam.24.7. pon the Lords annointed.

And it is (among others of *Instinus* the *Emperour* recorded, that ^c bee was ^{c Euagr. hist. ecclesiast. lib. 5. sensuall cap. 7.}

Duplici honore
dignus est Rex
noster Iacobus,
quia & piis &
prudentiis pre-

^a Paul. 5. in
breue. & in
catalog. Mart.
impress. anno.
1608.

Nemo in regem suum violenter offerre debet, quam in principem horum iniquorum.

sensuall, covetous, vitious, and every way ill disposed: yet the Chronographer saith, that no christian man may murther their prince how wicked and of what religion soever hee bee: for saith he: If hee bee godly, God loue:th his people in giving such a one unto them: if wicked, God giveth him as a scourge for the people and a triall of his: and yet for their King to bee taken.

Thus haue I proued that subiects ought in all loue and duety obey their lawfull kings in the Lord: to which loyall and godly subiecton, I seriously exhort all christian people: and to those that beare euill will to Sion, and seeke the destruction of our most gratiouse souereigne lord king James, I hartily wish either speedy conuercion, or suddeine confusion.

My faithfull prayers out of the feruency of my spirit shall (by gods grace) bee alwayes offred vp to the Lord (as they haue beeene morning and euening since the hellish powder treason) for the perseruation of the kings most excellent maiestie, his royall Queene, Prince Charles and the noble Palatine with his gratiouse Princesse: that the Lord would vouchsafe vnto them all princely and gratiouse hearts

Authoris affectus precibus ob felicitatem Iacobis regis.

Precipue operari nos pro rege, & ipsius quin au- thoritate sunt, precibus Deum implorare.

hearts , to their Nobles and Counsellours, the spirit of counsell : to their judges the spirit of judgement : to their Bishops and ministers the spirit of Doctrine; and to the people of all sorts the spirit of obedience , that all persons in their severall degrees and places may obey, as the faithfull servants of God : and moreduer my prayer is, and euer shalbee, while this my temporary life lasteth , that the Lord for his mercyes sake would so prosper, multiply, preserue and defend the royall posterity of our gratioues souereigne, that in the same most royall line , the throne may euer bee supplyed by perpetuall succession even to the coming of our Lord and saiuour Iesus Christ in the clouds to iudgement : and let all people (that wish eternall welfare at that dismall day) say to this my prayer most heartily; Amen.

Thus at large, haue I shewed and declared the supreme authority of Kings and Emperours, as also the faithfull duety of subiects : In conclusion whereof I doe earnestly beseech all men in their severall places, Through the tender Rom. 12. 2.
mercies of God, that they make care and

H conscience

conscience of their waies herein, that they subiect themselves to the annointed of the Lord , suffering not the least sparke of hellish rebellion to kindle in their hearts : So shall they in this world receiue much peace and comfort, and in the world to come , they shall in the meritorious mediation of Christ Iesus bee admitted to life euerlasting.





Loe here with melting heart the bloody mire
Of Antichrist, that puts the Saints to death:
The Tyrant Nero bee is not behinde
But halfe to fire, and stops with all their breath:
Woe to this wretch, a thousand woes will fall
Upon the Pope and his Adherents all.

TRACTATVS IX.

The continual persecution of the Church of Christ by the red Horse of Rome.

Reuel. 6. 4.

*Nicholas evan.
sely predicatione
ius magnopere
inuidet.*

There is and hath beeene euer, and wilbee more and more dayly a great stirre and much persecution in this world by reason of the profession of the gospell of Christ: for the Deuil (being damned himselfe, and labouring all others to bee damned with him for company) cannot abide the gospel to bee preached, for hee

Rom. 1. 16. knoweth that it is ^b Gods power to the saving of many soules, and to the vtter confusion of his kingdome: therefore hee vseth all meanes to extinguish and put out the light thereof, and doth raise vp many vngodly instruments to persecute and put to death all the holy professours of the same.

Math. 27. 63. ^c Hee doth set great watch in every place
64. to keepe downe Christ and his Gospell, that the same may not shine out vpon the earth.

*Quamplurimos
nimicos habet,*

Three maine and mighty enemies the Deuil raised vp long agoe, against Christ and

and against his Church : The Romane qui sacerdotes
Emperours : the barbarous Turkes : and the bunt Christi
proud Popes : the First are signified by the ^{amplectitur.}

* Beast : the Second by the ^cfalse prophet: * Reuel.13.
and the Third by the ^fcounterfeit lambe. * Reuel.19.2.

The first enemies to the Gospell of Christ, were the Romane Emperours.

Dioclesian the Emperour at one tyme
did by his tyrannicall commaund ⁸ Set ^t Euseb. lib.
a Church on fire and burned 20000. Chri. cap. 6.
stians, being assembled together to solemnize
the Birth-day of our Saviour Christ.

Yea in the first 300. yeares after
Christ's ascention, ^b There were murthered <sup>Hieronim. in
opif. ad Chrysostom. & Helio-</sup>
and put to death in those 10. persecutions ^{mat.}
by the Romane Emperours, 2500000. dor.
Christians.

The second enemies to the Gospell
of Christ were and are the barbarous
Turkes.

It is recorded that (in the reigne of
one Turkish Emperour Mahumes the second ^{ann. Domini.}
and the ninth Emperour of the Turkes) ^{1450.}
there were sleine above 800000. Christians. ^{Ex lib. Chri-}

The third enemies to the Gospell of Christ were and are the Proud Popes.

Since the Popes haue ruffled and ru-
led there haue beeene ^t many hundred ^{Ex Catalog.}

H 3 thousands ^{Per. Paul. Ptole-}
^{gery.}

thousands of Christians most cruelly put to death and murthered.

¹ Tritheim. in
Chronic.

Anno, 1160.

² Ex act. &
mon. eccles.

Anglic. Anno,
2326.

³ Aeneas Sil-
vius, in histor.

B. hemer. Ann.

1414.

Concilio Trident.

Anno, 1562.

⁴ Vid. Act. &

man. fol. 421.

edit. I.

In sundry ages of the Church, the children of God were greiuously persecuted : As ¹ the Waldenses in France : ² the Wicklifys in England : and ³ the Hussites in Bohemia : these all because they professed the trueth against the Popes supremacy, Masses, Purgatory, images, and such like pointes of Popish religion, they were most pittifullly put to death.

The Pope with the counsell of Trent excommunicated and condemned to death all those that read the scriptures.

In times past the reading of scriptures was called Wicklifys learning, and those that read the same were condemned to death : and ⁴ certaine persons then for banishing the Lords prayer, the beleife and the 10 commandements in the English tongue were burned as heretikes.

⁵ Comment de
pas. regis. Gal-
lic. lib. 4.

A great Massacre was done in France by the Duke of Guise vpon many Christians with the preacher at Vassie at Sermon time to the number of 1500. persons.

⁶ Comment.

predict. lib. 10.

Likewise a great Massacre was done in Paris vpon the Christians, and in other cities and villages of the same kingdome

to the number of many thousands.

^c Pope Sixtus, 5. defended and com-
mended Clement the Jacobin frier his wil- f. & A.
full murther done vpon Henry. 3. the French Domini. 1. 89.
King.

This wicked Church followeth the
steps of Cain, who murdered his brother ^{c Gen. 4. 8.}
for worshipping in true manner the true and
everliving God.

They follow the steppes of ^c Alphon- ^{c John Sleyd.}
sio Diazius a Spaniard, who rode from ^c Comment. Ann.
Rome many score miles to murther his bro- ^c Domini. 1546.
ther John Diazius for embrasing the glori-
ous gospell of Iesu.

And this murther went vnpunished
for this his damnable act, being openly
knownen.

But the greatest and the most cruell ^{The hellish pow-}
act that ever was devized of this bloody ^{der treason.}
Church, was the hellish gunpowder trea-
son, contriued a long time, making full
account and reckoning, to haue brought
the same to passe, by their words in their
letters set downe: "God and man hane con- ^{c Lit. re scripta}
curred together to punish the wickednesse ^{c manens.}
of this time.

They were not contented to deale ^c in ^c vjd. Chrom.
dagges, daggers, and poison as formerly they ^c & bissor. Kar.
had pbael. Hallens.

*Ex lib. relat.
de prodic.
Anno
Domini. 1605.
Nouemb. 5.*

*O immanc-
fas, o cognita
nunquam ante-
hac impietas?*

*Nunquam ni-
misi quod nun-
quam satis dici-
tur.*

y Mark. 5.9.

had done to the late Queene of famous memory: but ^x to set on fire the house and temple of God and to subuert the whole estate of the kingdome at one time to the destruction of more than 1000000 of people: to make a large house their Cannon, charged with 4. Hogsheads and 30. barrels of gunpowder, the quantity whereof was 3500. pounds, with iron, stones, billets, and faggetts, to kill King, Prince, Nobles, Bishoyps, Judges, Counsellours, Knights, Esquires, and at onetime to ouerthrowe the frame & building of the whole kingdome: to bee donne in one place at one shot, in one moment, without any respect of maiesty, dignity, degree, sex, or age:

A murtherous treason, so monstrous as all the malice of all the Devils in hell before never practised the like, exceeding all expression and example.

The same may well bee called y Legion (a legion conteyneth aboue 6000. in number) being found therein so many murthering spirits, intending at one blow so many execrable and damnable murthers, which would not only haue darke ned the sunne, moone, and starres, but also the whole firmament.

These

These trecherous & bloody wretches haue long agoe after this manner been described.

² A papist rampant is a furious beast,
That will not let to set upon the prince,
With violent hands, or seeketh at the least,
With forreine force his country to subuince:
Whose bloody minds intending bloody floudes,
Were duely drentched in their proper blouds.

* Tract. in
script. le Blason
papist.

Paulus 5. now Pope the most deare childe of the Deuill , ³ did graunt indul- * Math. Sa-
gences to those traitours, that would haue cliff. in subvers. fol. 67.
blownen up the king, nobles, and commons.

Where God threatneth ⁴ Damnation ^{b Rom.13.1.2.} to all that resist Kings, Princes and Magi-
strates, his holy ordinance. The Pope and his Church makerh the same an hono-
rable exploit and meritorious ^c not only ^d Rom.13.1.2.

to resist them but to murther them.

^e Paul. 3. excom-
muni-
cation.
^f Reg.
Eliz.
^g Bre. Paul. 3.
^h Ann. 1603.

Another of their devillish instruments (whose name is masked with three letters as being ashamed thereof) earnestly stirred vp many to this powder treason, for saith hee, blasphemously : ⁱ The irreligi-
ous congregations assemble together against Christ and against his Church.

ⁱ D. B. F. lib.
do rotu pag.
25.

This wicked plot, the learned offor-
reine nations auerre to be worse then the
murtherous

*Ex epist. Isac.
Casanb. ad
Fronten. Duce.* murtherous wish of Caligna who desired
that the whole estate of the Romanes had
beene as one head sett uppon one neck that at
one blowe, the same might haue beene cut
off: condemning Cardinall Bellarmine and
extolling with great praise our famous
king saying:

*Ex epist.
predict.* Lux fulgit mundo, concedit Roma Gehenna.
Our famous king is guided by
The light of the Gosspell:
But Pope and papists all are ruin'd
By Sathan prince of hell:

Deut. 30. The cursed Iesuites or rather Iebusites
17. 18. make vauntes and boasts of their wicked
and hellish trecherie, they haue already
Comed. Iesuit. act. 3. ¶ 4. basted publiskely in their comedy at Lyons in
Nouemb. Ann. 1607. Fraunce the condemnation of our souereigne
king, and other christian princes, professing
the gospel: (my hart trembleth to rehearle
the manner thereof) and the exaltation
of their Iesuiticall traytors to the highest
heavens.

The reason why the Devil and the Pope
thus storne against the christian pro-
fessors of the Gosspell is, because the go-
spell overthroweth their kingdome: and
because so many nations haue faithfully
reccived the same, as England, Scotland,
Fraunce,

Frayne, Germany, Denmarke, Bohemia, Euangelium
and other countreyes: and hereby a great multy profites-
tus populi.

This church (though a malitious and
murthering Church) forsooth preten-
deth so greate shew of charity, as though
it were charity it selfe: when alas there is
no sparke of charity in her.

Charitas uafri colitur papistis

ⁱ Reuel. 18. 2.

Charitas cunctis resonat q̄ verbis

Ecclesia Roma-

Charitas his est, vel ubiq̄ plenis

n. etiam si vi-

periuio more se

fert contra fide-

les Christi ser-

uos i. tamen

magnopere glo-

riatur de

charitate.

sanctula buccis;

^k Robert. R.L.

Scilicet sancti hi domini propheta

Mense sub-

Nisi agant sancti sine charitate,

agnina, latitas

Paxi aurobores, studiumq̄ pacis

mens sep̄ lu-

landibus ornant; pina.

pina.

Ecce sed summis flaida labellis

Dum narrant voces, pierasq̄, paxq̄,

Sanguinem, flammam, rabiem, furorem

minis spirant.

The Papists make a Saint of charity

Papista habene

In all their talke, they boast of charity

meliorē, sed

Their lawish lips and tongues of charity

in corde.

a wondrous zeale pretend:

Needs must such me gods holy prophets be

Needs must their deeds be of holy charity

Who peacemakers & peace it selfe yeo see

so highly doe commend:

But

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But when the termes of peace & piety flowe
Most fro their lips in sight & outward shew,
Naught in their hearts but fire & sword doe
grow,) these are the fruits they send.

Yet this is the comfort of gods chil-
dren, that though they dayly seeke by
trecheries the ruine of the golspell and our
land: yet the Lord hath and ^{doth} deliuere
vs out of all: as his gratiouse fauour was
wonderfully shewed to vs, who when the
match was kindled, kept vs from that
hellish cracke.

¹Psal. 34. 19.

Aug. super
mat. domin.

For God is ⁱⁿ himselfe, as Alpha and
Omega: in the world, as a ruler and increa-
ser: in the Angels, as sweetnes and ioy: in
the Church, as a father in his family: in the
soule, as a spouse in his chamber: in righte-
ous men, as their helper and defender: in the
wicked, as feare and terrorre.

That the day of our deliueraunce from
the pouder treason is yearlye celebrated
as a generall thanksggiuing to the Lord,
it doth greatly reioyce my hart.

John Sleyd
lib. 6. cōment.
Ann. 1529.

It is recorded of the ⁿ noble Helvetians
that (upon their freedome ^kfrom the Romishe
seruitude, and upon their imbracing the Go-
spell of Christ) they did ingraue in golde
letters in their citie of Bearne the day and
yeare

yeare of the same for perpetuall memory
thereof and yearlye celebrated the same day,
as a day of thanksgiving to the Lord, with
great rejoicing and triumph.

So let euery christian sound out praises
to the Lord our God for his vnspækable
mercie to vs: for it ^o was the great mercy of • LAM. 3.22.
God that wee were not all consumed from the
face of the earth.

Quis propugnator noster, pro principi et sancto Christo.
Confecit subito celeri miracula nutu? Occland. in suo
Quis causam regni tanto defendit ab hoste? Elizabeth.
Quis? nisi quis caelum, terras, & temperat
Who is it that doth vs defend (agor.
By his commanding might?
Tis he that rules heaven, earth and sea,
That puts our foes to flight.

The Lord hath promised by his holy
Prophet that hee will tender his deare
children ^{as the apple of his owne eye,} yea ^{Zach. 2.8.} hee hath made a wall of fire round about
them to sauē them from whatsoeuer dan-
ger and wrong, that put their trust in his
mercy.

Let therefore Sathan rage never so fu-
riously, or his bloody instruments never
so tyrannically, yet all in vaine, for if the
Lord be with vs who dare be against vs?
If

110 *The fword of the spirit*

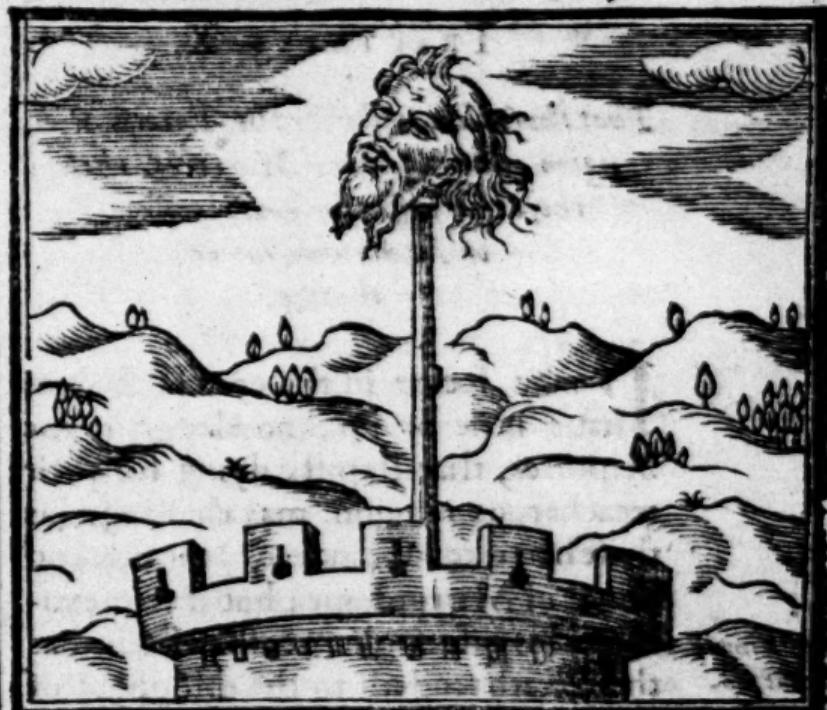
Gen. 3.15.

If therefore the Devill doth assay to bruise the heeles of the holy professours of the word of God (for hee can goe no further as wee may read in Genesis) let vs with patience possesse our soules and passe with cheerfulness to the kingdome of ioyes ; for non sunt condigne &c. the troubles which wee suffer in this life are not worthy of the soyes of the life to come.

Rom. 8.18.

Let this bee our comfort, that the Lord is King bee the Devill never so vnquiet, the Lord will preserve vs, bee that Antichrist never so bloudy-minded against vs : to the Lord therefore let vs in this destroying age in all comfortable confidence repayre, let vs cast our care on him that careth so tenderly for vs, that
wee with patience passing through
troubles in this life, may with com-
fort possesse everlasting
joyes in the life to
come.

¶ Of cause you would understand
howe you would and yet have
distinct assay in the way, also wherein
the fowrme fowrme only, as shewed by A.



The Beast of Rome, when he this picture seeth,
Will not forthwith a Traitors head it deeme:
But him as Martyr canonize to be,
Toe with the saints to place him hee will seeme:
If Martyrs they, that seeke a kingdome routh,
Then what art they that suffer for the truth?

TRACTATUS X.

That those that suffer for the Romissh Religion, are no more Martyres, then
those that suffer for Arrianisme or Mahometisme or
the like.

**Papista impie
afferrant pro-
diceresse esse
Martyres.**

IT may seeme in the eyes of such as haue little or no knowledge in the Sciptures, that Papists dying for their treacherous religion, may challenge (as these heretikes doe indeede) the title and honor of Martyrdome: but if wee examine this case aright, wee shall finde that their death tendeth to the dishonour of God, the ouerthrow of the truth, and to a more speedie sending of them to the damnation of hell.

**Obmala parra-
za affant atra
theatra parata.**

**Papista non pro
religione sed
prodictione pa-
nas lumen con-
dignas.**

They suffer not for the truth, but for maintaining treason heretically against the truth, refusing obedience to the Kings Maiestie, maintaining foraine authoritie seducing subiects, and stirring them vp to rebellion & treason against their lawfull King.

They suffer not for their erroneous opinions

opinions (b though they deserue the same v Deut. 13.15. as did the Priests of Baal, for their Anti- 2. 2. King. 10. christian heresie) as they hane an instance 25.

b in Master George Blackwell their Arch- b Exemplum in priest, who (though he remaineth Popish, Georg. Blackwel yet because he hath not beene conuicted Archipresbyt. of treason, but yeeldeth to the oath of, ⁿexamina^t. 8. allegiance) is not deprived of his life.

Yea it is the speech of our gratiouſ
and mercifull King openly protested,
c̄thes for the errores of mens mindes bee * In orat. reg.
would not take away the life of their bodies. Iacob. in parlia.

That these Popish heretikes are not
put to death for their errors and hereties,
it appeareth by that the Kings maectie
hath ſent them out of his land : but be-
cause they doe returne againe and bring
others with them (d ſome from Corauba 4 N.D. De 3.
in Spaine : ſome from Rhemes in France ; conuert. Engl.
ſome from Louayne in Brabant : and from part. 1. cap. 12.
Saint Lukers : ſome from Naowne and num. 44.

Cambrice in Flanders : ſome from Lisborne
in Portugal : and ſome from Rome : yea
they boast that they ſend foorth from
these places e into England yeerely abone
200. persons) which is more (ſay they)
then our vniuersities are able to doe, to
this ende especially, namely, to ſeduce

I the

the Kings subiects from their obedience, contrarie to the statutes of our Realme, they therefore suffer answerable punishment, of death, obstinately standing in the same.

^f D fens I suit. Yet these Traitors aref iustified and ^{Ca-}
^{cap. 8 pag. 177} canonized Martyrs of the Pope and his anti-
^g Breue Pauli christian adherents.

5.

^b Euseb. hist. ^h Pœna non facit Martymem, sed causa:
Eccles. lib. 3. the punishment maketh not a Martyr, but
^{cap. 14.} the cause for which he suffereth: Another
ⁱ App. linear. faith, where the truth of Christ is not,
there is not the truth of Martyrdome.

*Non pœna sed
causa facit
Martymem.*

If then any suffer as a Christian for the word of God and for the Gospell of Christ Iesus, then everlasting happines followeth being the faithfull Martyrs of Christ: If otherwise any suffer for Treason or the like vngodly fact, these are farre from being Martyrs, and these doe passe à pœna ad pœnam eterram: for euery one that suffereth in such a case wilfully, pertinaciously, heretically, and treacherously, is condemned of God himselfe.

^k Ciprian de
simplicit. Pre-
lat.

The ancient Father and Martyr saith:
^k to suffer for a false faith, procureth no joy
but

but punishment : otherwise the *Arrians*, *Leger.*
Anabaptists, and other the like *Sectaries* *Hacket.*
 that suffer punishment and death iustly,
 for their blasphemous heresies, should
 be iustified.

*And the Turkes who (when they haue Turkes.
 been taken in battell by Christians, and Rich.Knollas
 haue had their liues offered them, if they arm'd. in bft.
 would conuert and become Christians) Ture.
 refused the same, and died for their Mahu-
 metan religion : all these aswell as the Pa-
 pists, should then be iustified and made
 Martyres.*

The Church of Rome is so bewitched
 as they thinkē the most execrable sinnes
 in the world, as murther, malice, rebellion,
 and Treason, to bee meritorious
 workes and vertues.

These Idolatrous people are the true
 successors of the heretikes called *Caians*,¹ Epiphan. de
¹ who received their most wicked heresies by heres. 38.
 Traditions : they honoured Cain, highly Papiſte Cai-
 esteemed of Esau, of Corah, Dathan, and nos imitauor
 Abyram : and called Indas that betrayed in bimcidys.
 Christ, their kinseman honouring him for
 the same : yet they that follow the steps
 of these murtherers and conspirators, are
 at Rome iustified for most holy Martyrs

116 *The sword of the spirit*
to be Catholike Catholikes, and Zealous
Zealous aboue all other.

These may aswell iustifie and defend

- Gen.4.8. ^m Cains murther : ⁿ Corahs rebellion :
- Num.16.1.2 ^o Iudas his Treason : the Idolatry of Baals
- Matth.26.49 Priests, and their executions, that they
- P.1.Kin.18.40 and euery of them were holy Martyres
and Canonized Saints in heauen.

Woefull is the blinde and miserable
estate of Rome, that thinke with Laodicea
they are rich & want nothing, when

- Reuel.3.17. (poore wretches) ^q they are blid naked,
wretched, & miserable: the Lord pul from
Papissē partim their eyes the scales of wittull ignorance,
ex ignorantia, *partim ex mali-*
litias se admo-
dum cacos e- can draw them to glorifie Gods mercies
pendunt. in their conuerions to the truth, the
Lord in his justice will be speedily glori-
fyed of them in their vtter destruction.

If these children of Sathan would ac-
cording to the Scriptures bee instructed
and informed, they should soone finde
that they are they that persecute the
saints, and ^r in persecuting them they thinke
that they doe God great seruice.

Quis verē M̄r-. Hee is a true and faithfull Martyr, that
sy habentus? for the testimonie of the truth of Gods
word

word, and defence of the same against
all error and heresie, ^l layeth downe his
life willingly : this is bee that shall receive
life everlasting.

^f Mat. 10. 39.

And thus hath the Protestant Church
donne vnder the tyrannicall hands of
Popish Idolatours.

If any man should bee so curious an
inquisitor, as to demander reason, why
the Lord doth deliuer his deare children
into the hands of his and their enemies,
to bee scourged, tormented, and put to
most terrible death : I answere, that this
is done for the glory of his truth, for the
greater glory to themselues so suffering,
and for the greater damnation of those
that are persecutors of them.

Permitit Deus
suas occids, ob
fugiam, &
com mactem
felicitatem.

Yea the Lord maketh the bloud of
his seruants, to bee the seede of the
Church ; to the multiplying of the
members therof : *Semen Euangeli est sanguis Christianorum. quo plus enim illius funditur, hoc uberior in agro domini contigit.* ^{Tertul, in Apologe.} *messis conspicitur. The bloud of Christians is the seed of the Gospell, the more whereof is shed, the more Christians are made.*

If any wil goe further and search into
the secrets of Gods hidden wil, I leaue

to answere him, wishing him to turne
himselfe for reformation herein, to that
serious admiration vsed by Saint Paul:

* Rom. xi. 33 v^o the deepenesse both of the wisedme and
knowledge of God: how unsearchable are
his iudgements and his waies past finding

* Mat. 14. 6. out: As in that * John Baptists head, by
7. 8. the meanes of an harlot, was taken from his

* Mat. 2. 16. shoulders: and ^x the little children murthe-
red by the command of Herod.

But heere is the comfort to all Gods
children that are called to seale vp the
truth of his holy word with their bloud:
that God maketh the murthering of his
Saints to bee a present possession of euer-
lasting happinelle, in one moment to be

* Luk. 23. 43. v^y upon the crosse and in paradise, in death
and in life, in an houre to bee deliuered
from terrible afflictions, and admitted
into inexpressible ioies.

These tyrants howsoeuer they may
be permitted to afflic^t the ^z bodies of the
Saints, yet they cannot touch their soules:
their killing of them is but a loosing of
their soules out of the prisons of their
bodies. (torques?

* Tho. Draint.
in Martyrilog.
Christiano. Quid furis ô rabiose Saran? quid spicula
Quid reges acuis? quid lamasq; pios?
Frustra

Frustra carmices carcer, tormenta, face, q.

In cœlo regnare membra caputq. simul : Papistæ possunt
Corpora sautorum mū lis consumpsit, in aliis corpus occidit.

Migrarunt anime, nomina Christus habet re, animum
Why ragest thou mad Sathan thus? vero confundit
Why castest thou such darts?

Why doest thou stirre up Kings, to teare
the godly thus in paris?

Thy bargemen, prisens, tortures, fires,
are all of them in vaine:

Together with their head in heauen
the members now doe raigne.

The world conuictes the bodies of
the Saints, their soules doe mount,

Above the world: of all their names
Christ keepeſ a iust account,

These promised rewards are notable
meanes to make vs constant in the pro-
fession of the glorious Gospell of Iesus
Christ.

Let vs therefore arme our selues (so *Pit exhortatio-*
many of vs) as fight vnder the banner *ad perseveran-*
of Iesus Christ, with Christian fortitude, *am in professio-*
and let vs couragiously resolute to hold *ne euangelij*
out to the ende, come what can come a-
gainst vs: that vpon our death-beads we *Christi*
may say with blessed Paul ^b I have fought
a good fight, I haue finished my course, and

Qui fidelis erit ad mortem, hic laide up for me a crowne of righteousness, hababit coronam regnum cœli in eternum. hane kept the faith, therefore there is laid up for me a crowne of righteousness, which the Lord will give mee at that day, and not to me onely, but to all those that loue his appearing: which crowne of righteousness, the Lord vouchsafe to all those

¶ 2. Thes. 2. 10 that receive the truth in loue: and that for Christ Iesus his sake our onely Lord and ever-living Sauiour, to whom with G O D the Father, and G O D the holy Spirit bee ascribed all honour and glory, praise, power, and dominion in heauen and in earth, for euer and euer: Amen.

FINIS.

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